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Travancore Archaeological Series

Published under the Orders of the Government of Travancore

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MADRAS
METHODIST PUBLISHING HOUSE
1910

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Travancore Archaeological Series

No. I

Three Inscriptions of Kokkarunandadakkar

No. II

The Huzur Office Plate of Vikramaditya Varaguna

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No. 1. THE HUZUR OFFICE PLATES

The name **Kô=kKarunandadakkan** was first brought to my notice four years ago by my late Field Assistant, Mr. Gaṇêśa Piḷḷai. He found it in two inscriptions which he discovered at Tiruviḍaikkôḍu and read it then as Kô=kKarunnanḍakkar. At that time nothing more could be learnt by him about this king. Some time after I joined my present appointment, a set of six copper-plates were made over to me by the order of the Chief Secretary by Mr. L. Sakhârâm Rao of the Huzur Secretariat. It would appear these plates were lying in a corner of an almirah in the **Huzur Office** for a long time and no one in that office is able to state how or when they happened to go there. The history of the plates remaining unknown, it is at present impossible to trace a few of the plates that are found missing in the set. Of these six plates, one bears on it a complete record of the reign of a sovereign named **Vikramâditya Varaguṇa**(1). One of the remaining **five** plates begins with the inscription of Kô=kKarunandaḍakkaṉ given below; another has the end of a document which appears to be the same as that begun on the first plate. From the subject-matter of the passages contained in the other plates, one can easily assert that they all belong to one and the same inscription. On the whole the writing on the five plates, though obviously belonging to the same record, is fragmentary.

All the plates are engraved on both sides with deeply and neatly cut letters of the **Tamiḻ alphabet**; the **language** of the inscription is also Tamiḻ. There are a few orthographical peculiarities which require special notice here. The vowel *a* has an appearance very nearly similar to the same Dêvanâgari vowel, *minus* the top line: *e. g.*, in *aḍikkaḍi* in *l.* 4, in *agânâḷigai* in *l.* 7, in *aṭṭi°* in *l.* 9, etc., in Pl. I. The other and more ordinary form is used also in some instances, as in *aṭṭiṉa* in *l.* 7, in Pl. I. *anubhavi°* in *l.* 4, Pl. II, *aḍuttôḍuvaḍu* in *l.* 8, *añju* in *l.* 12, in Pl. IV., etc. In the formation of the secondary *u* and û, of the consonants *t*, *ṉ*, *n*, *ṟ*, and *l*, a distinct loop, in the part representing these secondary vowels, is formed as in modern writing(2): *e.g.* *nû* and *tu* in *nûṟâyirattu* in *l.* 1, *ṉu* in *Karunandaḍakkaṉukku* in *l.* 2, *ṉû* in *toṉṉûṟu* in *l.* 6, *ṟu* in *oṉṟum* in *l.* 10, Pl. I; *lu* in *paḍiṉâlu* in *l.* 4, Pl. IV. In some instances the vertical stroke of *k* curls up as in the Grantha alphabet: *e. g.* *Kuttukkâṟ°* in *l.* 1, Pl. II. The secondary *ai* in Pl. I, II, IV and V, are formed by prefixing the separate secondary *ai* symbol in the majority of instances, even in such cases as *ṉai*, *lai*, *ḷai* and *ṇai* where the *ai* symbol is different and is generally attached to the consonants themselves; the former form is found, for example, in *ḷai* in *viḷai*, *l.* 4; in *lai* occurring in *Sâlai* in *l.* 6, *kollai* in l. 9, and *talai°* in *l.* 12 in Pl. I; in *ṇai* in *paḍiṇaiñju* in *l.* 13, Pl. I. The latter form of the secondary *ai* is almost exclusively employed in Plate III, even in the cases where the other symbol ought to be used: *e. g.*, in *ṟai* in *poṟai* in *l.* 1, in *ḍai* in *°ruḍaiya* in the same line; *ḷai* in *Iḷâyâṉ* in *l.* 4; in *dai* in *vidai* in *l.* 5, &c. In a single instance the conjunct consonant *ṉṉa* is employed in *uṉṉa* occurring in *l.* 7, Pl. V. The secondary *û* is often formed by the addition of a separate secondary *â* near the secondary *u*: *e. g.*, in *kurâttûr* in *l.* 8, in *irunûṟṟu°* in *l.* 6. In one instance, the secondary *nâ* is formed by the addition of that secondary *â* symbol which forms part of the consonant and which occurs in the

(1) This will be published very shortly.

(2 The same peculiarity is observable in other inscriptions of the same period as this inscription.

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several Pallava records published by Dr. Hultzsch in his "South Indian Inscriptions;" *e.g.*, in *Ilavênâṭṭunallûr* in *l.* 13, Pl. II. The *pulli* or the sign of *virâma* is employed in a large number of instances in which it is required and very often also where it is not wanted; for instance, it occurs on *m* in *Mâyilaṛai* in *l.* 12, Pl. I, on *n* in *êḻu-nâḻum* in *l.* 6, Pl. II, on Y in *vaiyâkaraṇa*° in *l.* 5, Pl. IV. All Sanskrit words are written in the Grantha alphabet: *e. g.*, *Svasti S'rî* in *l.* 1, Pl. I and V. b, *Vishṇu-bhaṭṭârakarai-pratishṭhai*, *l.* 5, *Pârthivas'êkharapuram* in *l.* 5. *trai-râjya vyavahâram* in *l.* 5, Pl. IV, &c. On the second side of the fifth plate there is a Sanskrit verse and it is written, as in the case of other Sanskrit portions, in the Grantha character.

The writing on Plates I, II and III appear to have been engraved by one person while that on the fourth and fifth plates seems to be the work of a second engraver. This trivial difference in writing might be advanced as a reason against these plates belonging to the same record. But the analysis of the contents of all the plates given below will show clearly that they all really belong to the same record.

The preservation of the inscription is generally good; but the second side of the third plate alone is somewhat corroded; however, a large portion of the writing contained on it could be easily made out from the impression.

The first plate contains the date, the 1449087th **day of the Kali era**, which, the record says, was also the **fifteenth day of the ninth year of the reign** of the King **Karunandaḍakkan**. The inscription informs that this prince gradually purchased from the *sabha* of Minchiṛai, the plot of land locally known as the *Uḻakkuḍivilai*, fixed its boundaries, erected a temple on it, set up the image of Vishṇu in the temple and named the village round it **Pârthivaśekharapuram**. He also established a **S'alai** (a boarding school) in which arrangements were made to feed ninty-five *Śaṭṭars*. Then the record describes the lands granted for the temple services. The second plate prescribes the duties of the temple servants and of the person employed to supply flowers to the temple. Then comes an enumeration of the lands granted for maintaining the perpetual lamps in the temple. A festival of seven days' duration is required to be celebrated in the month of Paṅguṇi, ending on the day on which the *Vis'âkha nakshatra* falls; that day the deity is to be bathed in the river. The temple servants and the chiefs or elders among the Saṭṭars receive double remuneration during these seven days of the festival. Some land is assigned, from the income of which this festival is ordered to be celebrated. The third plate contains the list of lands granted to meet the pay of the temple servants, such as the *S'ântis'eyvâṉ* (the officiating priest), the *Aganâḻigaippaṇis'eyvâr*, he that mixes the five products of the cow (*Pañcha-gavyam-teḻippâṉ*), the flower supplier and the musicians. The fourth plate enjoins on the people of the various *nâḍus* or countries the duty of protecting the charitable institution, the *S'âlai*. The number of *S'aṭṭars* of the *Bhavishya*, the *Taittiriya* and the *Talavakâra charaṇas* eating in the *S'âlai* shall be 45, 36 and 14 respectively. The remaining plates lay down the rules of conduct of the *S'aṭṭars* and the mode in which they have to proceed with their studies; the procedure in collecting rent from the lands is referred to next. The rules governing the conduct of the temple servants towards the *Śaṭṭars* then follows. At the end of the fifth plate, it is mentioned that S'âttaṉ Murugaṉ *alias* Tengaṇâḍu-kiḻavaṉ and Tiraiyaṉ S'ingaṉ Kuṉṟappôḻaṉ *alias* Ômâyanâḍu-kiḻavaṉ were the *âjñapti* and the writer respectively of the document. At the beginning of the second side of the fifth plate there is, as I have already mentioned, a single Sanskrit verse, in praise of a person named S'rîvallabha. A *double entendre* runs throughout the verse, applicable to Vishṇu (the lord of S'rî) and S'rîvallabha. Thus we see from the analysis given above that the contents of plates are obviously portions of the same record; at present it is not quite possible to say how many plates are missing.

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In this inscription the name of the King is written unmistakably as Kô = kkarunandadakkan, which is also clearly the reading of the stone inscriptions at Tiruvidaikkôdu. The record is dated the 1449087th day of the Kali era, which, as we have already seen, corresponded with the fifteenth day of the ninth year of the reign of the king. This mode of dating the inscription in the days of the Kali era is rather rare; we have not got more than three or four such instances(3). The day given in the present instance falls in the year 786-7 S' (864-5 A. D). Therefore the date of accession of the king must be 777 S' (855-6 A. D.)

The name Kô-kkarunandadakkan belongs to a king hitherto unkown to South Indian Epigraphy; the family of the Yâdavas or Âys to which he belonged, resided in the hilly regions of the Travancore state and was known to the ancient Tamil Literature, but not to Indian history. The discovery of the Huzur Office plates, the stone inscription at Kalugumalai of the reign of Mârañjadaiyan mentioning a king of this dynasty, and the Pâliyam plates yield some names of the kings of the *Ây-kula*. The earliest known Ây was one Ây-Andiran. He was a subordinate chief ruling over the mountain tracts of Southern Travancore with Aykudi as his capital. He was the lord of the Podiya (Malaya) mountain and the garland of *Surappunnai* was peculiar to his dynasty. The Âys were Vellâlas of the higher social scale, that of the overlords of the farmers of the soil. Andiran was one of the seven great philanthropists praised in the later Tamil literature; he is said to enrich poets and other learned men with money and other valuables and elephants. He is also described as having won a victory over the kings of the Kongu Country. One curious story related of him is that he obtained from a serpent a fine fabric of blue colour which it obtained by the performance of a severe penance and presented to S'iva seated underneath a banyan tree. His contemporary poets were Muda-Môs'iyâr, a resident of the Ênichchêri suburb of Uraiyûr, Odaikilâr of Turaiyûr and Kuttuvan Kîranâr.(4)

Another member of this ancient dynasty is Karunandan. This name occurs in an inscription, first discovered by Mr. T. Raghaviah, B.A., P.C.S., in Kalugumalai, which runs thus:—

Text (5)

1. S'rî Kô-Mârañjadaiya [r] -
2. ku yându irubattu-
3. munru [॥ *] avv-ându Ma-
4. lai-nâttu S'adaiyan-
5. Karan [nda] r mer—padai pô-
6. y Ariviûr—kkôttai (6)
7. alittu nanru s'ey-
8. du pattâr Perunech-
9. churattu Ettiman—
10. nan-âyina Mangala Ê-

(3) Epigraphia Carnatica,

(4) Purananûru, Introduction by Mahâmahôpâdhyâya Svâminâtha Ayyar, p. 2., and Vv. 127—136, 158, 240, 241, 374 and 375.

(5) From impressions prepared by me.

(6) Read Ariviyûrkkôttai. Mr. Venkayya in his An. Rep. on Epigraphy for the year 1908 reads this name as Arividûrkkôttai which is clearly wrong. This place is identified by Mr. T. Ragaviah with Ariyûr about 18 miles N. W. of Kalugumalai and 6 miles N. W. of S'ankaranâyanârkôyil. "It is possible that this village was the site of a fort. It lies on the way to the mountain fastness of S'ivagiri and Sêttûr, &c., on the Western ghats from Kalugumalai and Śankaranâyanârkôyil."

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11. ṇâḍi uḷ—[vi] ṭṭuk—kôyl-
12. ṟ—chêvagar = iruvar [11*] avaga (7)
13. ḷil—oruvaṉ—Roṇḍai-
14. nâṭṭu Pûndaṉmali Vi-
15. ṇaiyan—toḻu—S'ûraṉ [1*] oruva-
16. ṉ Pêreyiṟkuyich(8) Châṭ-
17. ta = Nakkan ivv = iruvarai [yu] -
18. ñ = jârtti irubadin = kaḻa-
19. ñju poṉ perum pûmi a-
20. ṭṭik = kuḍu [t*] tâṉ Kummaṇa-
21. malaikallu Śavaiyâr [k*] ku
22. .... [ka] l paṭṭam
23. ê.................. ṇâḍi.

Translation

Ll. 1—2. The twenty-third year of (the reign of) the prosperous king Mâṟañjaḍaiyaṉ (was current).

ll. 3—12. That year when the army marched against S'aḍaiyaṉ—Karana [nda] r of the Malainâḍu, and destroyed the fort of Ariviyûrkkôṭṭai, two servants of Eṭṭimaṉṉaṉ *alias* Maṅgala Êṇâdi (9) of Perunechchuṟam having done well (i.e., distinguished themselves) fell.

ll. 13—17. Of these, one (was) Viṇaiyaṉ-toḻu-S'ûraṉ of Pûndaṉmali in the Toṇḍainâḍu; the other, S'âttan Nakkaṉ of Pêreyiṟkuḍi.

ll. 17—23.............. Eṇâdi..................... gave to the assembly of Kummaṇamalaikallu, a land worth twenty *kaḻañjus* of gold, for the merit of (10) these two (deceased) persons. In this inscription the Malainâḍu King is called S'aḍaiyaṉ Karanandaṉ; this double name indicates that Karunandan was the son of S'aḍaiyaṉ. His Pâṇḍya contemporary was Mâṟañjaḍaiyaṉ. From the Huzur office plates we know that his son Karunandaḍakkaṉ ascended the throne in S' 777 (855-6 A.D.) therefore Karunandaṉ, his father, must have lived prior to 855 A.D. We know from other sources that Varaguṇa Mahârâja (or Pâṇḍya) ascended the throne in 862 A. D.; the predecessor of Varaguṇa, therefore, must be the Pâṇḍya contemporary of S'aḍaiyaṉ Karunandar: the Kaḻugumalai inscription calls the former a Mâṟañjaḍaiyaṉ. The Kaḻugumalai inscription informs us that this Mâṟañjaḍaiyaṉ undertook an expedition in the 23rd year of his reign against the King of Malainâḍu and destroyed the Ariviyûrkkôṭṭai.

The compound Karunandaḍakkaṉ is made up of Karunandaṉ and Aḍakkaṉ and means Aḍakkaṉ, son of Karunandaṉ. He ascended the throne, as we have already seen, in the year 855 A.D. He was the builder of the Vishṇu temple at Pârthivas'êkharapuram. He must be the contemporary of the Pâṇḍya king Varaguṇa. The Sanskrit verse at the end of the Huzur Office plates informs us that S'rîvallabha who was born to Nanda of the Yâdava race, ennobled it, as the Lord of S'rî, that is, Krishṇa, did before. Karunandaḍakkaṉ therefore must have

(7) Read *avargaḷil*.

(8) Read Pêreyirkuḍi.

(9) *Êṇâdi* corresponds to the European knighthood. The recipient of this honour must be the commander of an army and must have distinguished himself in the battlefield. The king adorns such a worthy soldier with a signet ring and confers upon him the title of Eṇâdi. See the commentary on the 8 Sûtra of Puṟattiṇaiyiyal, Poruḷadigâram, Tolkâppiyam. Of the 63 Saiva devotees one was a Êṇâdi and was known as Êṇâdi-nâyanâr.

(10) Literally, "for or in the name of", see foot-note 1, p. 135, *Ep. Ind.* Vol. VII.

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borne the name S'rîvallabha. Two of his officers were S'âttan̲ Murugan̲ *alias* Teṅga-nâḍu-kiḻavan̲ and S'ingan̲ Kun̲r̲appôḻan̲ *alias* Omâyânaḍukiḻavan̲.

From the facts discussed above we might draw the following table of Synchronism between the Pâṇḍyas and the Âys :—

Ays.	*Pâṇḍyas.*
1. S'aḍaiyan̲	
2. Karunandan	Mâr̲añjaḍaiyan̲
3. Aḍakkan̲ *alias* S'rîvallabha (855 A. D.)	Varaguṇa Pâṇḍya (862 A. D).

The inscription is interesting in several other ways. For instance, we see that when the king wanted some land for building a temple, he gradually acquired it by granting in exchange others ; in this matter (as perhaps in all others) he does not conduct himself like the proverbial eastern despot by taking away the land whether the party wills or not. Again the rules for the study of the vêdas in the boarding school established by the king are, some of them, curious. It is stated, among other things, that misbehaviour among S'aṭṭars is punishable by fine and loss of meals in the S'âlai ; they shall not injure each other with weapons, nor shallthey carry weapons within the places of congregation. Again, they shall not keep their concubines (or female servants) in their quarters. The document employs several words which are found in a few early Tamiḻ works alone, *e.g. tuḍavai,* (a garden), *tuḍavar* (the Todas) etc.

The following are the names of places that occur in the inscription :—Muḍâla-nâḍu, Pas'unguḷam, Min̲chir̲ai. Poḻis'ûḻ-nâḍu, Kurâttûr, S'engaḻunâḍu, Kun̲r̲attûr, Vaḷḷuvanâḍu, Tenganâḍu, Viḷappil, Iḻavênaṭṭunâllûr, Pan̲aiyûr, Omâyanâḍu, S'irumaṇṇûr, Mînachchi S'ir̲ugunḍûr, Arumuṇai Âdan̲ûr, Mâttûr, Pâḍaippânâḍu, Pâkkôḍu and Pâppigaikkôḍu. Of these Muḍâlanâḍu takes its name from Miḍâlam ; Pas'unguḷam is the modern Painguḷam, a mile south of Pârthivapuram. Min̲chir̲ai is the modern Muñjire two miles north of Pârthivapuram. Poḻis'ûḻnâḍu seems to derive its name from the ancient form of the modern Poḻiyûr. One of the inscriptions at Tirunandikkarai mentions the Râjarâja-ten-Vaḷḷuvanâḍu ; this is perhaps the Vaḷḷuvanâḍu that is meant in our inscription. For, the inscription referred to above states that Muṭṭam (*mod*-Eraniel) which is not far from Pârthivapuram was in the Vaḷḷuvanâḍu. There is on the sea coast, very near Pârthivapuram a place, named Tèngâpaṭṭaṇam. Perhaps this village gave the name Tenganâḍu to the country round it. Mînachchi is perhaps the modern Mînachchil. An inscription in the Vishṇu temple at Talaikkuḷam mentions Paḍaippânâḍu, which seems to be somewhere near Eraniel. Viḷappil seems to be like all the places identified above, situated in South Travancore. I am not able to identify the rest of the places.

Text (11).

First Plate : First Side.

1. ஸ்வஸ்தி ஸ்ரீ [||*] கலியுகக்கோட்டுநாள் பதினான்கு நூறாயிரத்து நாற்பத்து ஒன்பதி-
னாயிரத்து எண்ப-
2. த்து எழு சென்றநாள் [||*] ஸ்வஸ்தி ஸ்ரீ [||*] கோக்கரு நந்தடக்கனுக்கு யாண்டு
ஒன்பது நாள் பதினைஞ்சு [|*] இ-
3. ந்நாளால் முடாலநாட்டுப் பசுங்குளத்துப்படுநிலத்தில் முன்சிறைச்சபையாருடைய
உழக்குடி-

(11) From impressions prepared by the Superintendent of the Government Press, Trivandram.

4. [வி]ளை என்னுநிலம் இவகளுக்கு அடிக்கடி நிலங்குடுத்து மாறிக்கொண்டு இந்நி
லம் பிடிகு-

5. ழ்ந்து ஸ்ரீகோயில் எடுத்து விஷ்ணுபட்டாரகரை ப்ரதிஷ்டை செய்து வாஸ்துவ-
ஸேவாஸவாஸமு எ-

6. ன்று பேர் இட்டு காந்தளூர் ஸபா[ர]ழியால் தொண்ணூற்று ஐவர் சட்டர்க்குசா
லையுஞ் செய்தா-

7. ன் ஸ்ரீ கோக்கரு நந்தடக்கன் [|| *] அகநாழிகைச்சென்னடைக்கு அட்டினபூமி
பொழிசூழ் நாட்டு குராத்-

First Plate: Second Side.

8. தூரில் இடைக்குராத்தூர் வயலுங்கரையும் உண்ணிலம் ஒழிவின்றி மேற்பாதி மீதா
ட்சி உள்ளட-

9. ங்க அட்டிங் குடுத்தான் [|| *] செங்கழுநாட்டு ஐம்மாக்கொல்லை மேற்கொல்லை வய
லுள் வெஞ்சைக்குளத்தின்

10. கீழ் வெஞ்சைப்பொறை தடி ஒன்றும் [| *] சாயறைக்கலம்பாடு தடி மூன்றும் [| *]
நெடும[ட்]குளத்தின் கீழ்-

11. நரியறை தடி ஒன்றும் [| *] கொற்றனறை தடி ஒன்றும் [| *] குளவறை தடி ஒன்று-
ம் [| *] நீரறை தடி ஒன்-

12. று [| *] மாயிலறை தடி ஒன்றும் [| *] தலைவிலைச்செய் தடி இரண்டும் [| *] எருமை-
யறையுந் துடவர் இரண்டே-

13. ற்றித்தடி மூன்றும் [| *] பகைதொங்கன் தடி ஒன்றும் [| *] ஏற்றித்தடி பதினைஞ்சு
[| *] விதை மடைப்பள்ளி நா-

14. [ழி] யால் ஆயிரத்து இருநூற்று நாழியுங் காராண்மை மீதாட்சி உள்ளடங்க [உரு ?]
அட்டிக்குடுத்தன [|| *] வள்ளு. . . . . .

Second Plate: First Side.

1. பணி குத்துக்காற் படாது செய்விப்பது [|| *] அகநாழிகைப் பணிசெய்வார் படா
ரரை ஆட்டப் பொழுதிற் பந்நிரு குடநீராக முப்ப-

2. [த்த] று குடநீர் குடுப்பது [|| *] பூ இடுவான் குணாந்த பூ இண்டையுமாலையுங் கட்
டிக் குறைவறக் குடுப்பது [|| *] நொந்தாவிளக்கினுக்காக மெ-

3. துகின் மேற்பாற் கீழூரில் நெடுமண்ணென்னுந்தோட்டம் தென்னாட்டுக் கோனாயின
சடையந்தனிச் செய்கெ சந்ததி சந்த-

4. தியேய் கீழ்ப்பாதி அனுபவிப்பதாகக் காரா[ண்மை]மபாகவு மேற்பாதி நந்தாவிள
க்கினுக்குமாக அட்டிக்குடுத்தான் [|| *]

5. விழாப்புறமாக ஏழுநாடிருவிழாச்செய்து பங்குனி வியாகம்: ஆறுடுவதாகவும் [|| *]
சட்டப்பெருமக்களும் பணிமக்க-

6. ளும் ஏழுநாளும் படி இரட்டி ஆணியம் பெறுவதாகவு [|| *] மற்றும் விழாவினுக்-
குவேண்டுவதுக்குமாக அட்டின பூ-

7. மி மெதுகின் மேற்பாதி கீழூர் பெருங்குளத்தின் கீழ் ஆதனறை இளவாதனறை
தலைத்துடவை மஞ்சாடி யரைப-

8. னையறை செத்தறை தடி இரண்டேற்றித்தடி ஏழு [| *] விதை எண்ணூற்று நாற்-
பதினாழி [|| *] இவை தென்னாட்டுக்கோனாயின[ச] -

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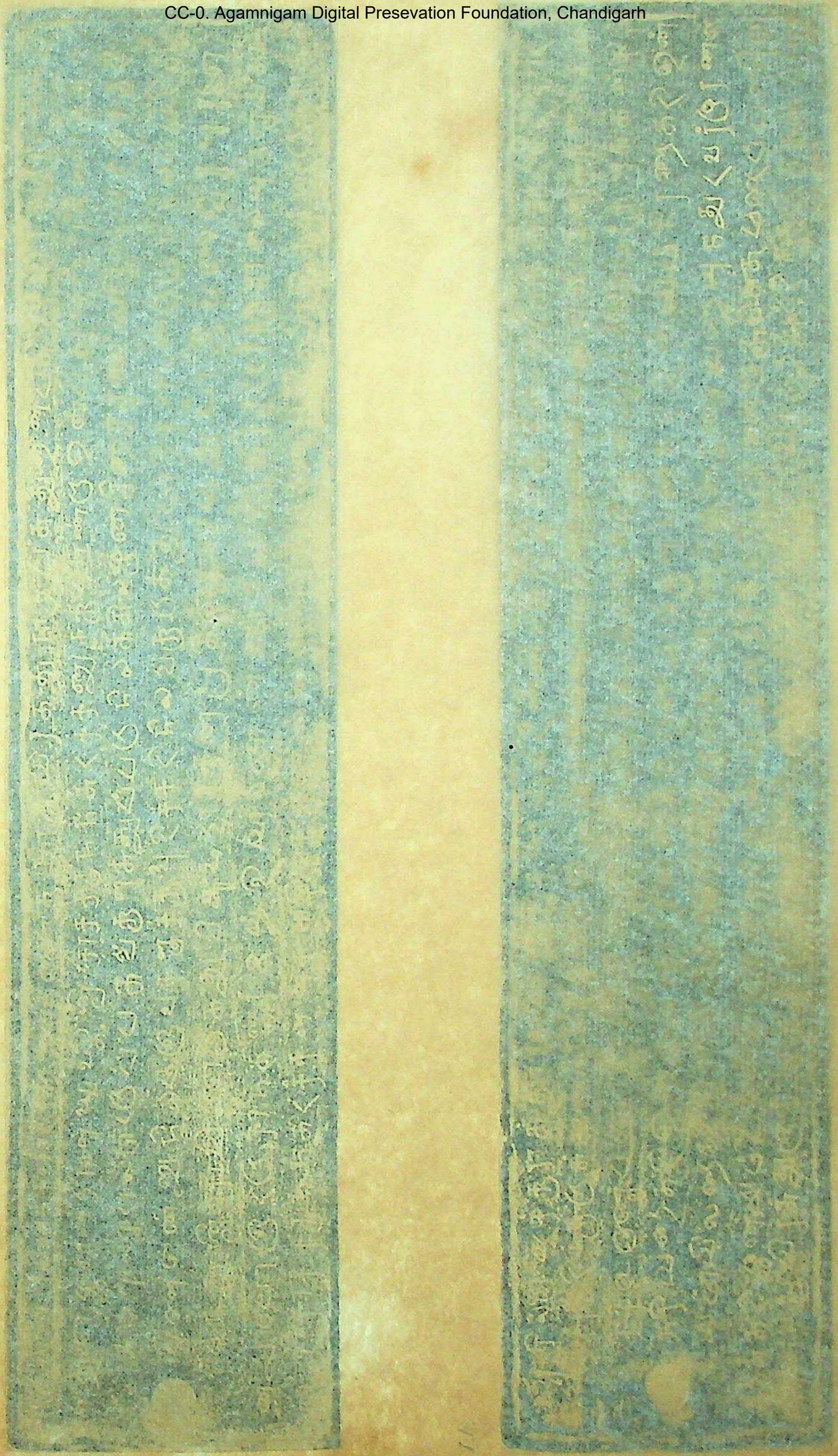

T. A. GOPINATHA RAO. HALF-TONE BY [illegible]

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

8. தா[illegible]

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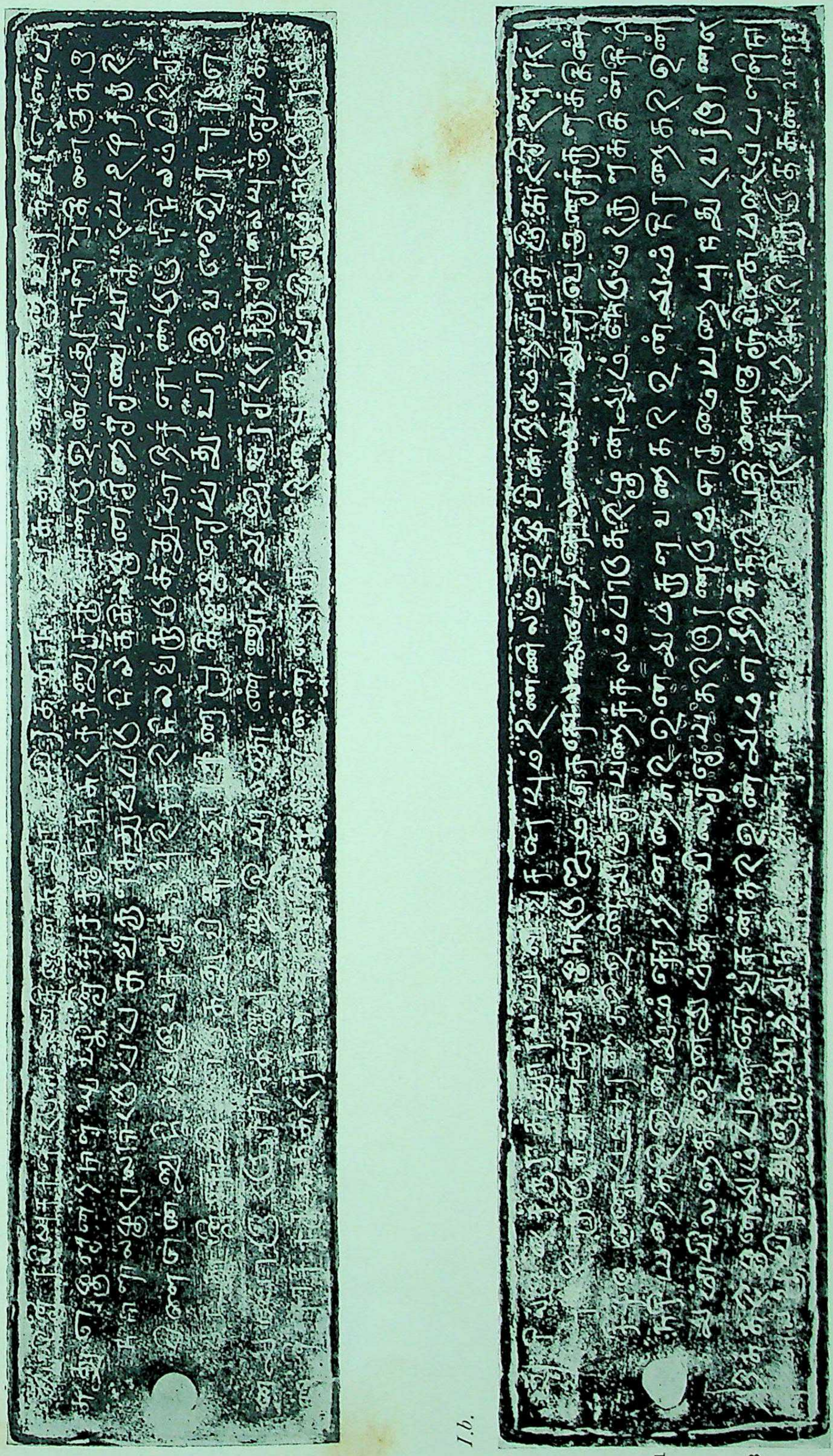

I a. I b.

SCALE 0.75

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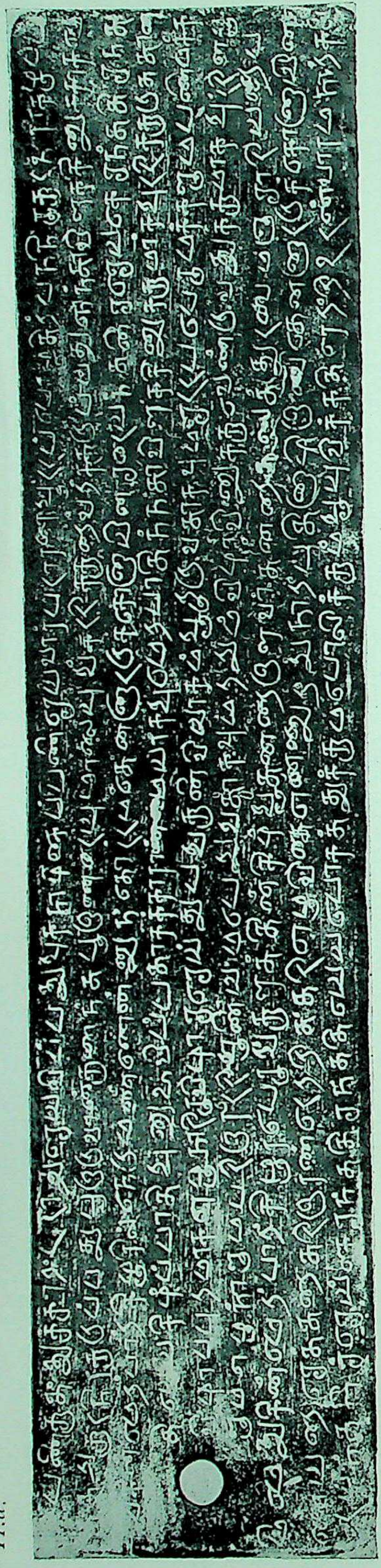

II.a.

II.b.

SCALE 0.75

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9. டையந்தனிச்செய்கை சந்தி சந்தியேப் போகத்துக்கும் பொலிக்கும் ஆரவிக்கதி சேற்றி உடன்யாரத் ஏறனை-

Second Plate: Second Side.

10. ளெம் என்றுமனி செந்துள்ளெண்டு கிழ்பாதி காராண்மையாக உழுது ஆவிலை- லாரத் அட்டுவேதக [illegible] திருவிழாப்பு-
11. தமாக அட்டக்குறித்தன [II*] [illegible] மக்களுக்கு விருத்திக்காக அட்டின பூமி தெக்- க் [illegible]
12. [illegible] விக்துப்பாடும் இதனோடு செல்லுங்கரையக்கரா ண்மை மீதாட்சி உ-
13. ள்ளடங்க அட்டக்குடுத்தன [II*] இக்காட்டேப் இளவேணாட்டுநல்லூர் பதினழிக் காலால் [illegible]
14. ப்பாடும் இதனோடு செல்லுங் கரையுங் காராண்மை மீதாட்சி உள்ளடங்க அட்டி- க் குடுத்த-
15. ன [II*] இக்காட்டேக் [illegible] பனையூரும் பிபலாறும் பதினழிக்காலால் எண்கல வித்துப்பா-
16. டும் இதனோடு செல்லுங் கரையுங் காராண்மை மீதாட்சி உள்ளடங்க அட்டிக்குடுத் தன [II*] செங்கழுநாட்டு-
17. ப்பாறயில் சயவஞ்சானுகின சாத்தஞ்சடையன் கிழ்ப்பாதி சாலாபோகமருசாதியி னல் (12) உழுது-

Third Plate: First Side.

1. ல் காஞ்சிரக்குளத்தின் கீழ் கிழப்பெரறை தடி ஒன்று விதைகலம் [II*] செங்கழு நாட்டுக் குன்றதனுடைய குமாரசுவாமி-
2. பட்டன் புடகைாட்டிக்கிழ்குளத்து வயலுள் தான் பிரமதேயம் பெற்றுடைய நிலத் தில் அட்டினபூமி கடலங்குளத்தா-
3. லும் இலஞ்சக்குளத்தாலும் நீர் பெறுவன எருவிச்செய் தடி ஏழு [I*] விதைபதி னழிக்காலால் இருகலம் [II*] ஓமாபலநா-
4. டுச்சிறுமணலூர் இளையான் கண்டன் தாங்கன் கிழ்ப்பாதி உழுதாட்டுவதாக அட் டின பூமி சிறும-
5. ண்ணூர் பொன்னறைக்கலம் பாட்டு வயலுள் பொன்னறை தடி ஒன்று [I*] விதை கலனேய் தூணி எற்றிப்-
6. ணி மக்களுக்கு விருத்திக்காக அட்ட முதலாயின பூமி முப்பத்தெண்கலனேயிரு- கு [மு *] ணி [II*] இதனுள் சாந்தி செய்வானு-
7. க்கு விருத்திக்காக அடுத்த பூமி [illegible] குண்சேர (13) குளத்தின் கிழ் குரு- ந்தறை பாணிபறை பலா[illegible].

Third Plate: Second Side.

8. ழ [புளி] யறைக்கலம்பாடு.......... [illegible] றைக்கலம்பாடு [illegible] தடி ஆவிணியறை ஏற்றிதடி பத்து [I*] விதை....[முப்பத்]......

(12) A corrupt form of maryādā or mariyādai, see Pl. IV, l. 1, where the word occurs once again.
(13) Is it குண்சேரக் ?

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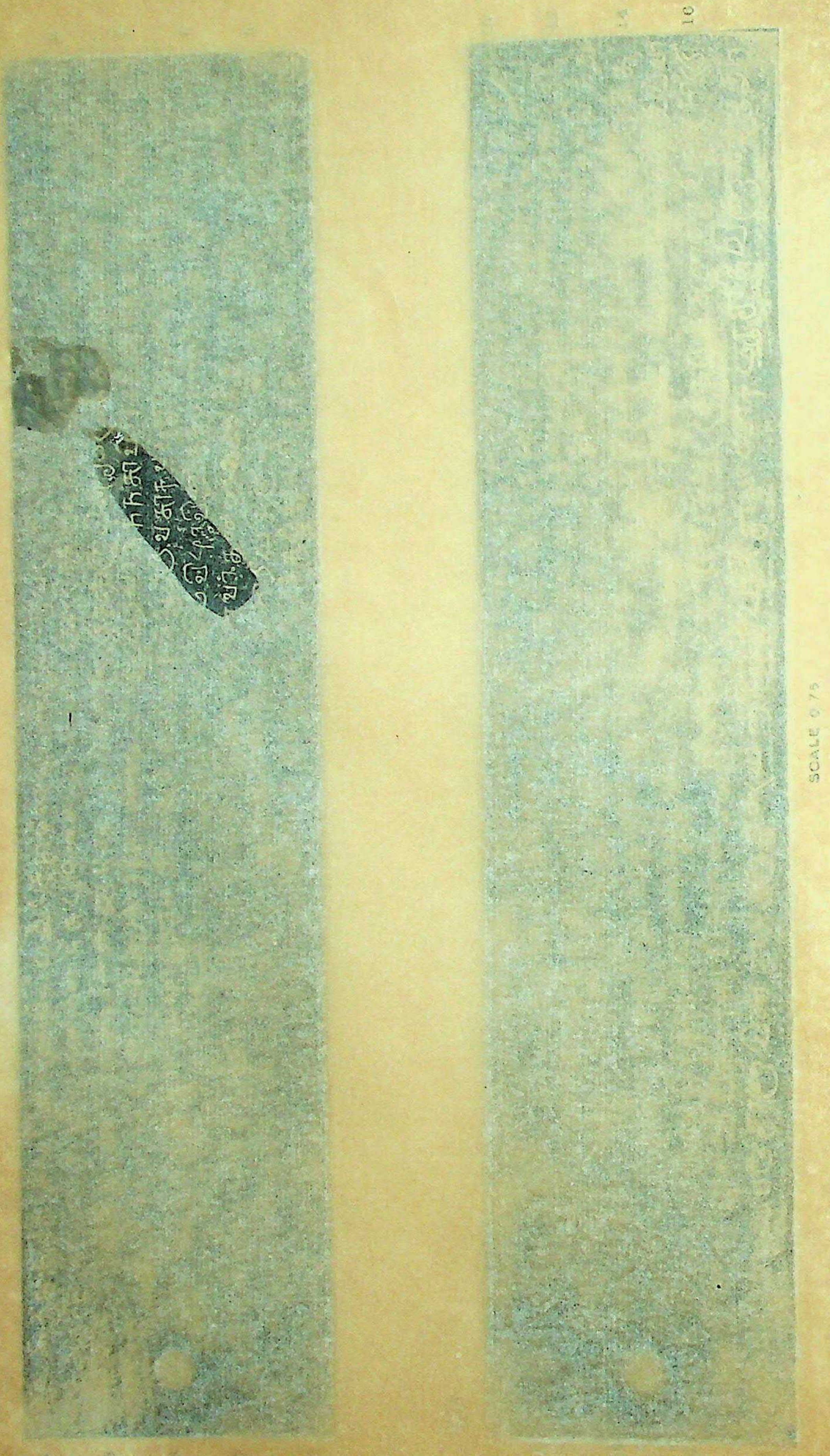

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9. டையந்தனிச்செய்கை சந்ததி சந்ததியேய் போகத்துக்கும் பொலிக்கும் ஆயுவிக்கதி ரேற்றி உடன்வாரம் நாற்கல-

Second Plate: Second Side.

10. னேய் எண்குறுணி நெல்லுக்கொண்டு கீழ்பாதி காராண்மையாக உழுது ஆலிலை-வாரம் ஊட்டுவதாக மேற்பாதி திருவிழாப்பு-

11. றமாக அட்டிக்குடுத்தன [||*] பணி மக்களுக்கு விருத்திக்காக அட்டின பூமி தெங்-க நாட்டு விளப்பில் தலைவிளப்-

12. பில் பதினாழிக்காலால் எண்கல வித்துப்பாடும் இதனோடு செல்லுங்கரையுங்காரா ண்மை மீதாட்சி உ-

13. ள்ளடங்க அட்டிக்குடுத்தன [||*] இந்நாட்டேய் இளவேணாட்டுநல்லூர் பதினாழிக் காலால் எண்கல வித்து-

14. ப்பாடும் இதனோடு செல்லுங் கரையுங் காராண்மை மீதாட்சி உள்ளடங்க அட்டி-க் குடுத்த-

15. ன [||*] இந்நாட்டேய் இடைநீர்க்கால் பனையூரும் பியலாறும் பதினாழிக்காலால் எண்கல வித்துப்பா-

16. டும் இதனோடு செல்லுங் கரையுங் காராண்மை மீதாட்சி உள்ளடங்க அட்டிக்குடுத் தன [||*] செங்கழுநாட்டு-

17. ப்பாறயில் சயவஞ்சரனாயின சாத்தஞ்சடையன் கீழ்ப்பாதி சாலாபோகமருசாதியி னால் (12) உழுது-

Third Plate: First Side.

1. ல் காஞ்சிரங்குளத்தின் கீழ் கீழப்பொறை தடி ஒன்று விதைகலம் [||*] செங்கழு நாட்டுக் குன்றத்தூருடைய குமாரசுவாமி-

2. பட்டன் முடாலநாட்டுக்கீழ்குளத்து வயலுள்தான் பிரமதேயம் பெற்றுடைய நிலத் தில் அட்டினபூமி கடலங்குளத்தா-

3. லும் இலைஞ்சக்குளத்தாலும் நீர் பெறுவன எருவிச்செய் தடி ஏழு [|*] விதை பதி னாழிக்காலால் இருகலம் [||*] ஓமாயனட்-

4. டுச்சிறுமண்ணூர் இளையான் கண்டன் தாங்கள் கீழ்ப்பாதி உழுதூட்டுவதாக அட் டின பூமி சிறும-

5. ண்ணூர் பொன்னறைக்கலம் பாட்டு வயலுள் பொன்னறை தடி ஒன்று [|*] விதை கலனேய் தூணி ஏற்றிப்ப-

6. ணி மக்களுக்கு விருத்திக்காக அட்டி முதலாயின பூமி முப்பத்தெண்கலனேயிரு-கு [று *] ணி [||*] இதனுள் சாந்தி செய்வானு-

7. க்கு விருத்திக்காக அடுத்த பூமி மீனச்சிச்சிறு குண்டூர்ரா (13)குளத்தின் கீழ் குரு-ந்தறை பரனியறை பலாவனறைக்கலம்பா-

Third Plate: Second Side.

8. டு [புளி] யறைக்கலம்பாடு.......... யறைக்கலம்பாடு ஊற்றுத்தடி ஆயினியறை ஏற் றிதடி பத்து [|*] விதை....[முப்பத்]......

(12) A corrupt form of *maryâdâ* or *mariyâdai*, see Pl. IV, *l.* 1, where the word occurs once again.

(13) Is it **குண்ரோர்**?

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9. [ட்டு]க்க· சா···ப[ன்னிரு] கு[று*]ணியும் சிறுகோல் கீழ்ப்பொறை விதை கலமும் ஏற்றி ஐங் [கலனே] ய் பங்நிருகு-

10. [று*] ணிப்பாடும் [குடு] த்தன [||*] அகநாழிப்பணி நாலுக்குமாக ஈயானஞ்சுவா னுக்குங்குமரங்கண்டனுக்கும் [உருத்திர]...............

11. ....என்கல விதைப்பாடும் இதனே[ஞ]டு செல்லுங்கரையும் அட்டிக்குடுத்தது [||*] வஞ்சகாவ்ய-[14]

12. [ந்] தெளிப்பானுக்கு. தெதிகீழ்குளத்து எருவிச்செய் தடி ஏழு [|*] விதை இருகலமும் அடுத்தன [||*] பூ இடுவான் ஒரு-

13. வனுக்கு விருத்தி [|*] [அரு]முனே ஆதனூர் வயலுள்படைப்பறைம [ருண]றை மாத்தூ[ர்] வயலுள் பராயறையிற் கிழக்கி-

14. ன் [கூ]றும் ஏற்றி விதை இருகலமும் அடுத்தன [||*] தட்டழி மத்தளி கரடிகை தாளங் காகளம் ஏற்றி எட்டுப்பணி-

Fourth Plate: First Side.

1. மாயநாட்டாரும் செங்கழுநாட்டாரு முடாலநாட்டாரும் படைப்பாநாட்டாரும் வ-ள்ளுவநாட்டாரும் அறமருசாதிகாக்கும்[15] பரிசிஞ-

2. ற்காப்பது [||*] இச்சாலைக்குப் பெய்தகலத்தில் பவிழிய சரணத்தார் உடைய கலம் நாற்பத்-

3. தைந்து [||*] தயித்திரியச் சரணத்தார் உடைய கலமுப்பத்தாறு [||*] தலவகார சரணத்தார் உடைய

4. கலம் பதினஆு [||*] இனிவருங்கலமூன்று சரணத்தார்க்கும் ஒப்பது [||*] வ்யவெ ஸகங்கஞ் செய்யு-

5. ம் பரிசு வையாகரண மீமாயப்புரோஹிதப்புன்பாய் புவிஞம் இலன் த்ரைரா ஜ்ய வ்யவஹா-

6. ரத்துக்கு வேண்டும் ஒத்துடையன் இது ஸத்யம் என்று ஐவர் சட்டரைக்கொண்டு பஞ்சக்க-

7. ஞ்செய்தான் புகவுபெறுவான் [||*] வாரம் ஓதும் பரிசு சூத்திரத்திலுஞ் சூத்திரார ணத்தி-

Fourth Plate: Second Side.

8. லுந்துருச்சொல்லி ஒன்பது புகவினில் இரண்டு கிரமவாரம் அடுத்தோதுவது [15a] [||*] சாகையிலுங்-

9. கற்பத்திலுங் கணத்திலுந்துருச் சொல்லி ஒன்பது புகவினில் இரண்டு வாரம் அடுத் தோதுவது [||*] நா-

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(14) Read *pañchagavyam.*

(15) Cf. *l.* 17, Pl. II, b.

(15 a) A passage similar to this occurs in an inscription in the Srîmûlanâthasvâmin temple at Mêlappâḷayam, a suburb of Ambâsamudram: it runs thus:— ஸ்வஸ்தி ஸ்ரீ சோழன்றலை கொண்ட கோவீர பாண்டியற்கு யாண்டு நாலு இதனெதிர் நாலு இவ்வாண்டு முள்ளிநாட்டு ப்ரம்மதேயம் இளங் கோய்க் குடித்திருச்சாலைத் துறைநின்றருளின எம்பெருமானுக்கு ஸ்ரீ கரணத் திருச்சித்திரகூடத்திலிருந்து முப்பத்திரண்டு அச்சைஉம் ஐஞ்சு வாரமுமோதி தானம் புக்கார் தன்[னோ ?] சோதிநாள்மை காட்டுண்பதாக ....

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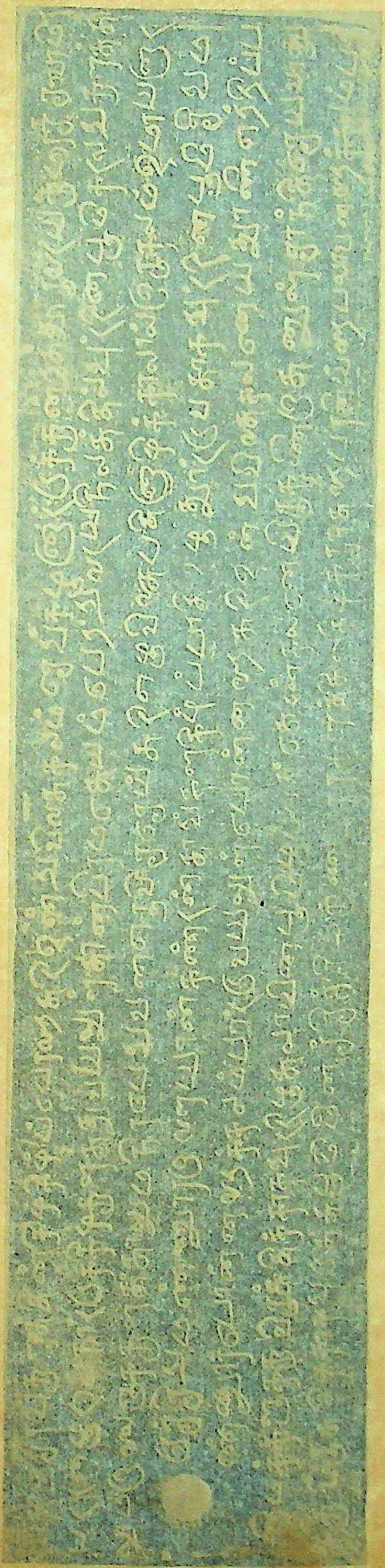

III. a.

III. b.

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9. [illegible] விதை கலமும் [illegible]
10. [illegible] வா [illegible]
11. .... [illegible] அட்டிக்குடுத்தது [॥*] [illegible]
12. [ந்] [illegible] இருகல மும் [illegible]
13. வ [illegible]
14. [illegible]

[illegible]

1. [illegible]
2. [illegible] கலம் [illegible]
3. [illegible]
4. கலம் [illegible] [॥*] [illegible]
5. [illegible]
6. [illegible]
7. [illegible]

Fourth Plate : Second Side

8. [illegible] (15a) [॥*] [illegible]
9. [illegible] அடித் [illegible] [॥*] [illegible]

(14) Read [illegible]

(15) Cf. l. [illegible]

(15 a) A passage [illegible] temple at Mēlappāḷayam, a [illegible] கோவீர பாண்டியற்கு [illegible] கோப் குடித்திருச்சா [illegible] த்து முப்பத்திரண்டு [illegible] காட்டுண்பதாக ....

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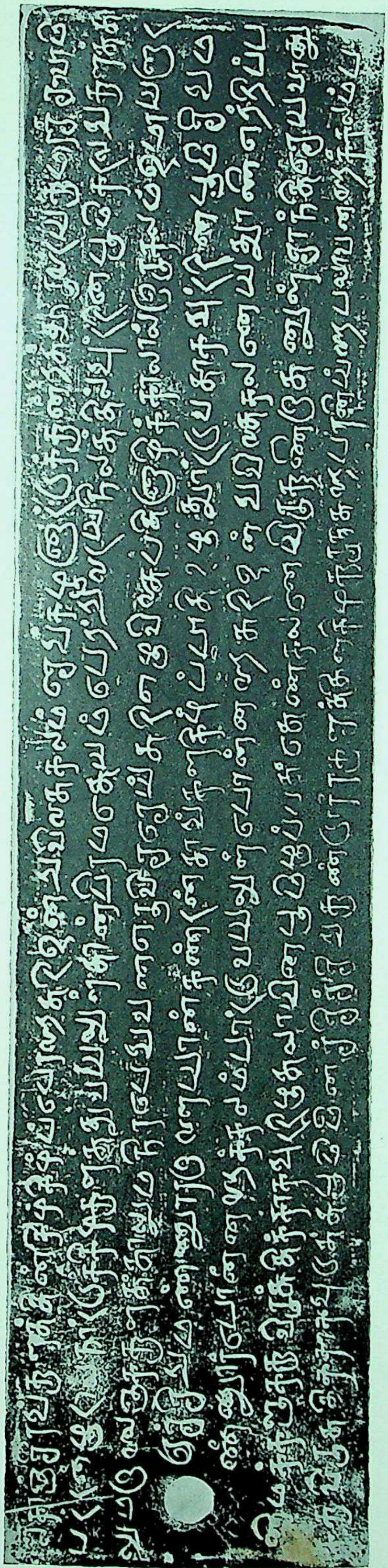

III. a.

III. b.

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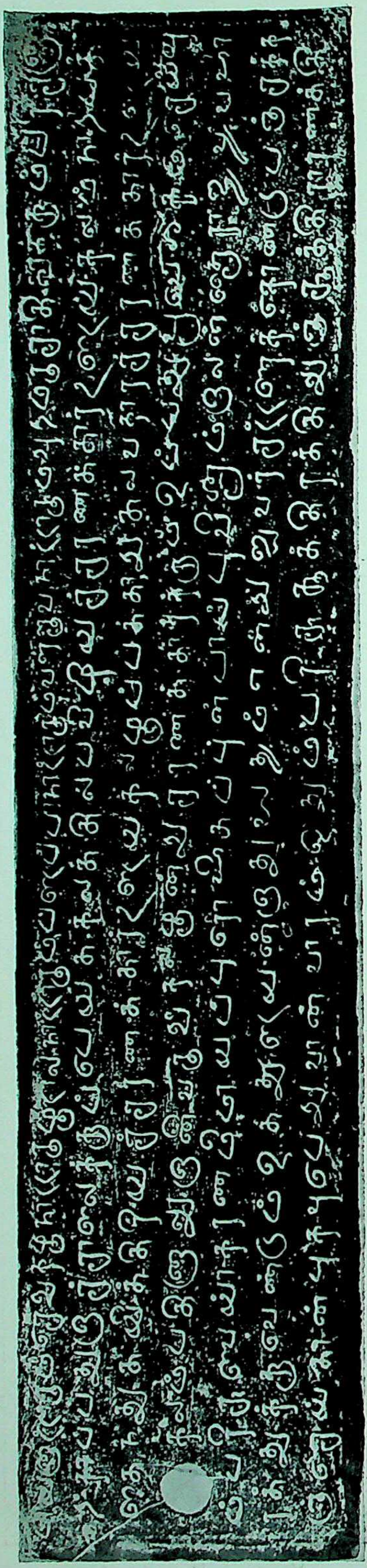
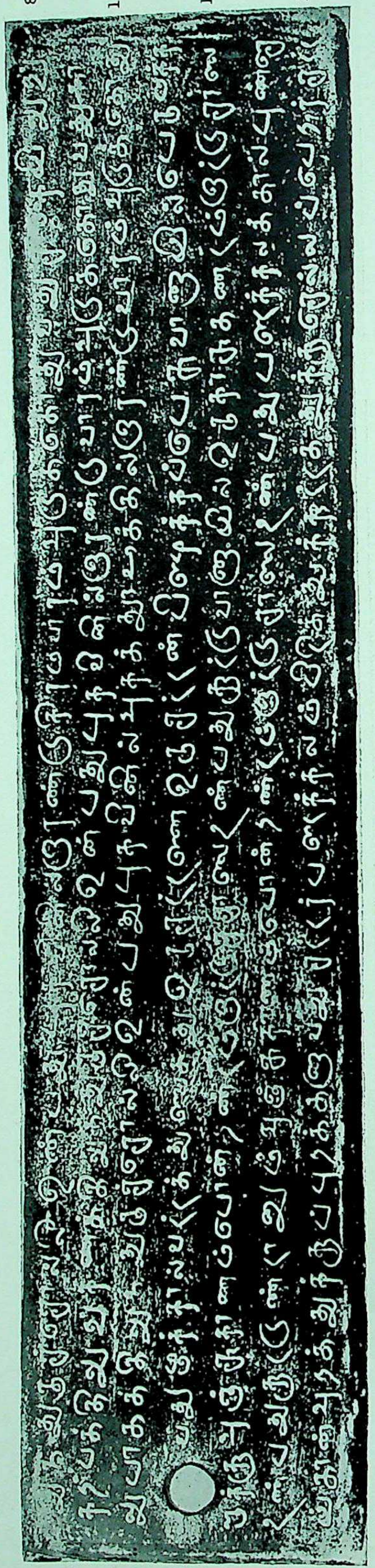


IV.a.



IV.b.

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II b.

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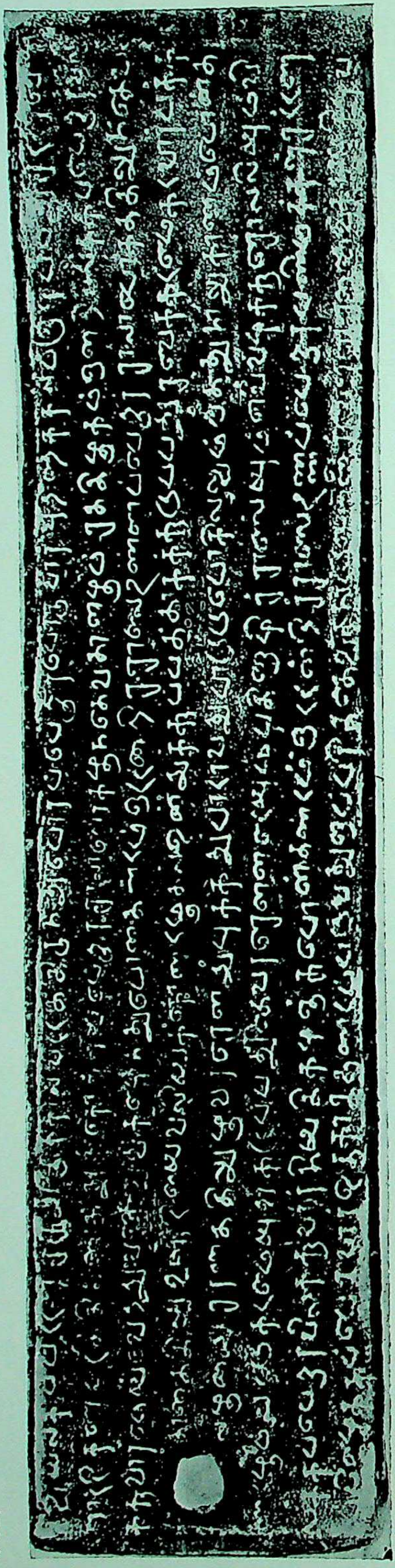
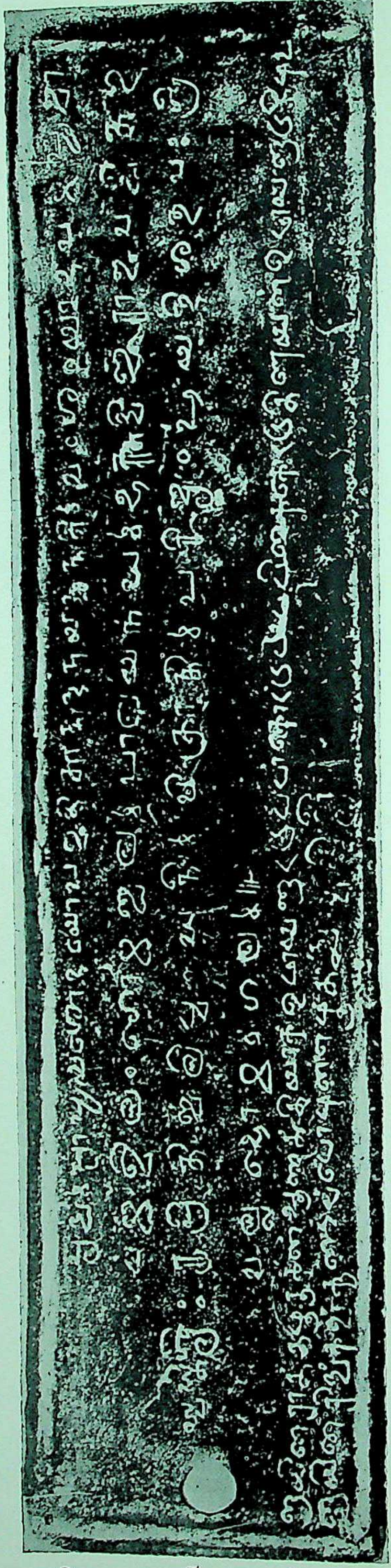


V.a.



V.b.

SCALE 0.75

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10. ஓபாதத்திலுந் திருச்சொல்லி ஒன்பது புகளினில் அகத்துறைதனில் இரண்டு வாரம் அடுத்தோது-
11. வது [॥*] முக்கால் வட்டத்துவைத்து ஒரு சட்டனை ஒரு சட்டன் பிழைக்கப் பேச- வானுயில் பெருமக்க-
12. ளுக்கு அஞ்சகாணம் பொன்றண்டம் இட்டுச்சாலை உண்பது [॥*] குட்டுவொனுயில் ஒருகாசு தண்டம் இட்டுச் சாலை-
13. உண்பது [॥*] குட்டின்பாலும் அஞ்சு காணம் பொன்றண்டம் இட்டு சாலை உண் பது [॥*] படைக்கலத்தால் புன்செ-
14. ய்தான் அறத்துக்குப் புறத்தனவது [॥*] சட்டர் படைக்கலம் பிடித்துக் குட்டத்து க்கு செல்லப் பெறார் [॥*] சட்ட-

Fifth Plate: First Side.

1. . . பிலகப்பட்ட எச்சூது முக்கால்வட்டத்திருந்து போரப்பெறார் [॥*] சொல்லார் அற றைக்கலம் இழப்பது [॥*] சட்டர் வெ[ன்]-
2. னாட்டிகளை மடத்தில் வைத்துக்கொள்ளப்பெறார் [॥*] சாலாபோகமும் தேவதான மும் சத்திமுகம் இன்றி விலக்கப் பெறார் [॥*] வில-
3. க்குவார் பெய்வெற்றுவளை[16] ஐக்கைழந்து[17] பொன் தண்டம் இட்டன்றிச் சாலை உண்ணப்பெறார் [॥*] சாலாபோகத்திலும் தேவ-
4. தானத்திலு[ங்]குடியை வலியக்கொண்ட முதல் ஒன்றுக்குப்பத்தாகக் குடிப்பது [॥*] சவைக்கடமை கடவார் பக்க-
5. ல் மூன்று காணத்திலு மூவர் சென்று புக்கது படாவது [॥*] பாடு[ப்]போகில் ஐம் பத்துநாலு காணம் பொன்த-
6. ண்டமும் பட்டு கடமையுங் குடிப்பது [॥*] தேவர் சென்னடையும் பதினுழிச்சாலை யும் எவ்வழக்கு சொல்லியும் வி-
7. லக்கப்பெறார் [॥*] விலக்குவார் தி[ய]தி ஏழஞ்சு பொன்தண்டம் இட்டன்றிச்சா- லை உணப்பெறார் [॥*] பணிமக்கள் சட்டரை-
8. ப்பிழைக்கப் பேசுவார் ஒருகாசு தண்டப்படுவது [॥*] இப்படிக்கு தெங்காட்டு வெண் ணிர் வெள்ளாளன் தெங்காடுகிழவ-

Fifth Plate: Second Side.

9. स्वस्ति श्रीः । [।*] वृद्धिम् प्राप्य यशोदयोपज[नि]तानल्पचन्द्रद्युतिम् वंशे यादव नायका-
10. धमखिलं गोमण्डलम् पालयन् [।*] संभ[क्ति]द्विजराजवर्द्धितगु-
11. रुप्रीतिर्दलितांधमनोम् विक्रान्तिम परिबृंहयन्दिशतु वः श्री-
12. वल्लभो मंगलम् ॥----
13. ஞாயின சாத்தமுருகன் ஆணத்தியாக ஓமாயனுட்டிஷா கோட்டுபொப்பினைகோட்டு இரையன் ஓமாயனுடு கிழவ-
14. ஞாயின சிங்கன்குன்றப்போழன் எடுத்து [॥*] ஆவதி ஸ்ரீ [॥*]

(16) Read வெய்வேற்று வளை.

(17) *Kalaindu* is perhaps another form of the Tamil word *Kalaiyu*.

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10. ஞபாதத்திலுந் துருச்சொல்லி ஒன்பது புகவினில் அகத்துஹத்தில் இரண்டு வாரம் அடுத்தோது-
11. வது [||*] முக்கால் வட்டத்துவைத்து ஒரு சட்டனை ஒரு சட்டன் பிழைக்கப் பேசு- வானுயில் பெருமக்க-
12. ளுக்கு அஞ்சுகாணம் பொன்றண்டம் இட்டுச்சாலை உண்பது [||*] குட்டுவானுயில் ஒரு காசு தண்டம் இட்டு சாலை-
13. உண்பது [||*] குட்டுண்டானும் அஞ்சு காணம் பொன்றண்டம் இட்டு சாலை உண் பது [||*] படைக்கலத்தால் புண்செ-
14. ய்தான் அறத்துக்குப் புறத்தனுவது [||*] சட்டர் படைக்கலம் பிடித்துக் குட்டத்து க்கு செல்லப் பெறார் [||*] சட்ட-

Fifth Plate : First Side.

1. . . யிலகப்பட்ட எச்சூது முக்கால்வட்டத்திருந்து பொரப்பெறுர் [||*] பொருவார் அற் றைக்கலம் இழப்பது [||*] சட்டர் வெ[ள்]-
2. ளாட்டிகளை மடத்தில் வைத்துக்கொள்ளப்பெறுர் [||*] சாலாபோகமுந் தேவதான மும் சத்திமுகம் இன்றி விலக்கப் பெறுர் [||*] வில-
3. க்குவார் மெய்வேற்றுவகை [(16)] ஐங்கழைந்து[(17)] பொன் தண்டம் இட்டன்றிச் சாலை உண்ணப்பெறுர் [||*] சாலாபோகத்திலுந் தேவ-
4. தானத்திலு[ங்]குடியை வலியக்கொண்ட முதல் ஒன்றுக்குப்பத்தாகக் குடுப்பது [||*] சவைக்கடமை கடவார் பக்க-
5. ல் மூன்று சரணத்திலு மூவர் சென்று புக்கது பாடாவது [||*] பாடு[ப்]போகில் ஐம் பத்துநாலு காணம் பொன்த-
6. ண்டமும் பட்டு கடமையுங் குடுப்பது [||*] தேவர் சென்னடையும் பதினுழிச்சாலை யும் எவ்வழக்கு சொல்லியும் வி-
7. லக்கப்பெறுர் [||*] விலக்குவார் நி[ய]தி கழஞ்சு பொன்தண்டம் இட்டன்றிச்சா- லை உணாப்பெறுர் [||*] பணிமக்கள் சட்டரை-
8. ப்பிழைக்கப் பேசுவார் ஒருகாசு தண்டப்படுவது [||*] இப்பரிசு தெங்கநாட்டு வெண் ணீர் வெள்ளாளன் தெங்கநாடுகிழவ-

Fifth Plate : Second Side.

9. स्वस्ति श्रीः । [।*] वृद्धिम् प्राप्य यशोदयोपज[नि]तान्नयन्नन्दन्नुन्नतिम् वंशं यादव मप्यबा-
10. धमखिलं गोमण्डलम् पालयन् [।*] संभ[क्ति]द्विजराजवर्द्धितगु-
11. रुप्रीतिर्बलिध्वंसनोम् विक्रान्तिम् परिबृंहयन्दिशतु वः श्री-
12. वल्लभो मंगलम् ।॥—
13. ஞயின சாத்தமுருகன் ஆணத்தியாக ஓமாயனுட்டுப்பா கோட்டுபாப்பிகைகோட்டு திரையன் ஓமாயனுடு கிழவ-
14. ஞயின சிங்கங்குன்றப்போழன் எடுத்து [||*] ஸ்வஸ்தி ஸ்ரீ [||*]

(16) Read வெவ்வேற்று வகை.

(17) *Kaḷaindu* is perhaps another form of the Tamil word *Kaḷañju*.

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Translation

Hail Prosperity! The fourteen hundred-thousand,(18) forty nine thousand and eighty-seventh day having expired after the beginning of the Kali Yuga. Hail Prosperity! The fifteenth day of the ninth year of (the reign of) the king Karunandaḍakkaṉ (being current): on this day, having acquired gradually from the Sabha of Miṉchiṟai, by granting other lands in exchange for the (plot of) land known as Uḷakkuḍiviḷai which belonged to them; letting (loose) an elephant round the land (for marking its boundary) (20); raising on it a beautiful temple; setting in the temple (the image of) Vishṇubhaṭṭâraka and calling (the village) Pârthivas'êkharapuram, the King S'rî Karunandaḍakkaṉ made (established), in conformity with the rules (21) of Kâṇḍaḷûr, a *s'âlai* (22) for ninty-five *s'aṭṭars*.

The lands that are granted for the expenses of the temple (23) are:—(the village of) Iḍaikkurâttûr in the Kurâttûr-nâḍu belonging to the Poḷisûḷ-nâḍu, without any exclusion of the lands comprised in it, together with the taxes including the *mêṟpâdi* (24) and *mîdâṭchi*; (25) Veñjaipporai (of the extent of) one *taḍi*, situated in the Mêrkollaivayal under the Veñjaikkuḷam, in the Aimmâkkollai belonging to the S'engaḷunâḍu, (26) S'âyaṟai (having the capacity to grow) three *kalams* (of seed) (27) and of (the extent of a *taḍi*; Nariyaṟai (of) one *taḍi*, under the Neḍunguḷam (tank); Koṟṟanaṟai, (of) one *taḍi*; Kuḷavaṟai (of) one *taḍi*; Nîraṟai (of) one *taḍi*; Mâyilaṟai (of) one *taḍi*; Talaivilaichchey (of) two *taḍis*; Erumaiyaṟai, together with the two

(18) The Tamil expression for a lakh.

(19) *Kôḍu* generally means a long bent article, such as a horn, a branch of a tree, a curved trumpet, etc., and the summit of a mountain. It is also employed to mean a limit, boundary, etc. It is in this last sense that the word seems to have been used here; it has been rendered here as the beginning (or the limit) of the Kali Yuga.

(20) This is an ancient custom, in which a she-elephant is let loose; as it wanders about and finally returns home, the route traced by it is marked and the area included in it is granted for some charitable purpose. Compare, "*Karinîparikramaṇa-vispashṭa-sîmâ-chatushṭayam*" in *l.* 85 and "*piḍi śûḻndu piḍâgai naḍandu ellai terittu*" in *ll.* 175 and 339 of the large Leiden grant, "*piḍinaḍatta-ppiḍi naḍandapaḍikku aṟavôlai seydu*" in *l.* 1, V b, and, *munbu tuḍangiṉav=iḍattilpiḍi niṉṟadu*" in *l.*12, XI. b, of the Tiruppûvaṇam grant.

(21) The term *maryâda* means *limit, boundary, custom* or *a rule of society*. The phrase *Kâṇḍaḷûr-maryâdai* is employed in some other inscriptions also.

(22) *Śâlai* means a public institution of a charitable nature; *e. g.*, *aṟachchâlai*, a feeding house, *âtular sâlai*, an asylum for indigent persons, etc. compare, " திருவழுந்தூர் நாட்டுத் தேவூர் தேவூருடையாந் வெளாந்து உத்தம[ஒ] திரியாகாக விராடராசந் செய்வித்த ஆதுலசாலைக்கு " (Tiruppugalûr) " நெற்குன்றத்து நெற்குன்றங்கிழார் அரயந் கருவுணபகரான களப்பாளராஜர் செய்வித்த சாலைக்கு............இச்சாலை உண்கைக்கு ஸ்ரீவத்ஸதாரம் ப்ராஹ்மணர் பந்திருவர் உண்கைக்கு இறைலிசெய்து குடுத்து......" (Ibid). It is the *tadbhava* of Sans. *Śâlâ*.

(23) *Aganâḷigai* is the same as *Uṇṇâḷigai* of the East Coast. It appears to mean the central shrine; for, compare " இத்தேவர் திருவுண்ணாழிகையில் ஸ்ரீகர்ப்பக்ருஹத்தில் நின்று .... வஜ்ராதிவ[வ]ல் இரவும் பகலும் நியதம் உரிய்செய்யால் முட்டாமே எரிவதாக வைச்ச திருநொந்தா விளக்கு ஒன்று " (Suchîndram). *Tiruvuṇṇâḷigai—pradakshaṇam* means the innermost circuit in the temple.

(24) The produce of land seems to have been divided into two halves, the *mêṟpâdi* and the *Kiḻpâdi*, perhaps divided between the landlord and the tenant. In the Tanjore and Trichinopoly district there occur the terms *mêlvâram*; *kuḍivâram*, &c.

(25) *Mîdâṭchi* is a variant of *Miyâṭchi* and means literally *ruling over*: perhaps it means the *overlordship* of the land.

(26) In a fragmentary inscription at Muttaḷakkurichchi there occurs a mention of this *nâḍu*.

(27) This is a method of expressing the extent of land commonly occurring in the Tinnevelly District and the Travancore State. The quantity of seed that could be sown gives the measure, but it must vary with the fertility of the soil. Hence in all the instances mentioned in our record, the extent as expressed in terms of the *taḍi* (the actual linear and square measure) differs from that of the seed-growing standard in several instances.

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(*taḍis*) of Tuḍavar, (28) three *taḍis*; Pagaitoṅgaṉ, one *taḍi*; altogether, (29) *taḍis* fifteen, (30) and (of capacity to grow) one thousand and two hundred of the *nâḻis* used in the temple kitchen; (this extent of land) was granted inclusive of the *kârâṇmai* (31) and *mîdâṭchi*. In Vâḷḷuvanâḍu..........

The business shall be done without obstruction. Those that serve in the *adytum* (*aganâḻigai*) shall bring for bathing the Bhaṭârar thirty-six pots of water, at the rate of twelve each time (of the day).

The supplier of flowers shall do up the flowers he brings, into *iṇḍai* and *mâlai*, (32) and shall supply them without any deficiency. S'aḍaiyaṉ Tanichchege *alias* Teṉṉâttukkôṉ, who has (taken up) the enjoyment of the *kârâṇmai*, and kîḻpâdi for generation after generation, (that is, perpetually) of the garden named Neḍumaṉ in Kiḻûr situated on the west of Medugu, granted its *Kârâṇmai*, and *mêṟpâdi* for burning the perpetual lamps.

In the matter of the festival, having celebrated the same for seven days, (the god) shall be bathed on the *Viyâgam* (33) of (the month of) Paṅguṇi. The elders (or the chief men) among the *S'aṭṭars* and the servants shall, during these seven days, receive double remuneration. (34) Again, the lands of (the extent of) seven *taḍis* and of (the growing capacity of) eight hundred and forty *nâḻis* of seed, assigned for the expenses of the festival are, Âdaṉarai, Iḷavâdaṉarai, Talaittuḍavai, (35) Mañjâḍiyaṟai, Paṉaiyaṟai together with the two *taḍis* of S'ettaṟai, (36)

(28) *Tuḍavar* is the name of a race of people supposed to be the same as the *Todas* of the Nilgiris. This name occurs in the Tiruvaiyyâru Purâṇam, &c.

(29). The word *éṟṟi* means, *increased* by, hence rendered as meaning the total, or the aggregate of all lands.

(30) The total is arrived thus:—

No.	*Land.*	*Taḍi.*
1.	வெஞ்சைப்பொறை.	1.
2.	சாயறை,	3.
3.	நரியறை.	1.
4.	கொற்றனறை.	1.
5.	குளவறை.	1.
6.	நீரறை·	1.
7.	மாயிலறை.	1
8.	தலைவிலைச்செய்.	2.
9.	எருமையறை.	3.
10.	பகைதொங்கன்.	1.
	Total taḍis	15.

(31) *Kârâḷar* = tenants who hold the land for a long series of years; so, possessors of freehold lands. *Kârâṇmai* = the office of *kârâḷan*. (Gundert).

(32) *Iṇḍai* is a short circular garland worn round on the head; *mâlai* is the garland that is hung round the neck.

(33) This is the Tamiḻ form of *Visâkham*.

(34) The meaning of the word *âṇiyam* is not known. It seems to mean pay or remuneration.

(35) *Tuḍavai* = a garden: cf. v. 13, Tirunâḷaippôvâr Purâṇam, in the Periyapurâṇam, wherein the phrase *paṟaittuḍavai* meaning the land granted to the persons who sound *paṟai* (a drum) is used.

(36) *Śettaṟai* = the *aṟai* of the *Śe* tree. It is curious to note that the names Mañjâḍiyarai, Paṉaiyarai and Śettarai are named after the Mañjâḍi, the Paṉai and the Śe trees.

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all situated under the big tank in Kiḻûr, belonging to the west half of Medugu. These (plots of land) were granted for the expenses of the festival by S'aḍaiyaṉ Taṉichcheygai, *alias* Teṉṉâṭṭukkôṉ, who had assumed their management hereditarily; he was to have for *bhogam* and interest the *uḍaṉvâram* of four *kalams* and eight *kuṟuṇi* of paddy from any crop that is raised on them (37) the *kîḻpâḍi* being taken as *kârâṇmai* and the *mêṟpâḍi* as *âlilaivâram*(38).

The lands granted for the pay of the servants :—(The plot of land called) Talaiviḷappil in (the village of) Viḷappil belonging to the Teṉgânâḍu, which grows eight *kalams* of seed, together with the land tax, *kârâṇmai* and *mîdâṭchi* which go with these (lands)—all included, was granted. In the same *nâḍu*, Iḷavêṇâṭṭunallûr, growing seeds measuring eight kalams composed of sixteen *nâḻis* each, the land tax, (39), *Kârâṇmai, mîdâṭchi* which go with these (lands),—all included was granted. In the same *nâḍu*, Idainirkkâl, Paṇaiyûr and Piyalâṟu growing seeds measuring eight kalams of sixteen *nâḻis* each, the land tax, *kârânmai*, and *mîdâṭchi* which go with these (lands),—all these included was granted. Jayavañjaraṉ *alias* S'âttaṉ S'aḍaiyaṉ of Pâṟayil in the S'engaḷu nâḍu, who. . . . cultivating the land for *kîḻpâḍi*, according to the rules of *S'âlâbhôgam*. . . . .

. . . Kiḻapporai under the Kâñjirankuḷam tank, one *taḍî* and one *kalam*. Among the lands, which Kumârasvâmibhaṭṭaṉ of Kuṉṟattûr in S'engaḷunâḍu had received as brahmadêyam, the (following) pieces were granted :—

Eruvichchêy of seven *taḍis* and two *kalams* of sixteen *nâḻis* each, which is watered by the Kaḍalanguḷam and the Ilañjakkuḷam tanks. The land, which Iḷayâṉ Kaṇḍan of Siṟumaṇṇûr in the Ômâyanâḍu, granted under the condition that they (himself and his descendants) would cultivate the lands for *kîḻpâḍi*, was Poṉṉaṟai of one *taḍi* and of a *kalam* and *tûṇi* seed, belonging to the Poṉṉaṟai field situated in the Siṟumaṇṇûru; thus making a total of thirty-eight *kalams* and two *kuṟuṇis* of land; and these were given for the pay of the servants.

In this (land), for the pay of the officiating priest were given the (pieces of) land called Kurundaṟai, Paraṇiyaṟai, Palâvaṇaṟai of one *kalam* seed, situated under the tank belonging to the people of S'iṟuguṇḍûr near Miṇachchi: Puḷiyaṟai of one *kalam* seed.................; Âyiṇiyaṟai total, *taḍis* ten and seeds......

For the performance of the four (kinds of) services in the *adytum*, to Iyâṉ = Âñjuvâṉ, Kumaraṉ Kaṇḍaṉ, Uruttiran................eight *kalams* seed, including the land tax, was granted. To him who sprinkles the pañchagavya......... (40) ....Eruvichchêy of *taḍis* seven and seeds two *kalams* was granted.

For the pay of the person supplying flowers, in the Arumuṇai Âdaṉûr field.................. in the Mâttûr field, the eastern portion of Parâyaṟai; total, seeds two *kalams* (of...land) were granted.

To those that perform the eight services, including the (sounding of) *taṭṭaḷi, maddaḷi, karaḍikai, tâḷam* and *Kâkaḷam*......

The people of [Ô]mâyanâḍu, the Śingaḷunâḍu, the Muḍâlanâḍu, the Paḍaippânâḍu and of the Vaḷḷuvanâḍu shall protect (these lands) according to the rules of (or governing) charitable institutions.

(37) The meaning of *âyuvikkadiṟeṟṟi* is not clear and the translation therefore is tentative only.

(38) *Âlilâivaram* is another word whose meaning is not also clear.

(39) *Karai* means the tax on land; *karaiyâlaṉ*, the man collecting the taxes.

(40) *Pañchagavya*, the five products of the cow: *viz.*, milk, butter, curds, urine and dung.

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Of the seats established in this Śâlai, the members of the Paviḷiya charaṇa have forty-five; the members of the Tayittiriya charaṇa have thirty-six; those of the Talavakâra charaṇa have fourteen. The remaining seats are common to the three *charaṇas*.(41)

The conditions for entrance (into the School): having a knowledge of Vyâkaraṇa, Mîmâmsa and Paurôhitya, being free of *puviśram* (?), possessing the learning necessary for the affairs of the three kingdoms (?), and is able to get five *śaṭṭars* to certify that it is true (that he possesses all these qualifications), one will get admission.(42)

If a *Saṭṭaṉ* uses abusive language to another *śaṭṭaṉ* within the temple, the former shall, only after paying a fine of five *kâṇams* of gold to the elders (or chief men among the *Saṭṭars*), eat in the *śâlai*. If one *śaṭṭaṉ* strikes another, a fine of a *kâśu* should be paid before he takes his meals in the *śâlai*. The one that is struck shall also pay a fine of five *kâṇams* of gold before he takes his meals. He that causes injury to another with any weapon shall be thrown out of the *śâlai*. The *śaṭṭars* shall not go to places of meeting (44) with any offensive weapons about them.

The conditions (or mode) of studying *vâram*. In the *Sûtras* and *Sûtrâraṇas*, repeating in nine *pugavus*, the two *kramavârams* have to be studied alternately. In the *Sâkha*, the *karpa* and the *gaṇa*, repeating in nine *pugavus*, two *vârams* have to be studied alternately. Repeating all the four *pâdas* in nine *pugavus*, two *vârams* in *agattûham* (?) (43) have to be studied alternately.

...no kind of deceit shall be practised in the precincts of the temple. Those that quarrel shall lose that day's meals. Saṭṭars shall not be permitted to keep their concubines in their houses. No one shall estrange the *śâlâbhôgam* and the *dêvadânam* (property) without the royal order.(45) Those that do so, shall be subject to a fine individually of five *kaḻañjus* of gold before paying which they are not eligible to mess in the Śâlai. The amount collected by coercion from the tenants of the *Śâlâbhôgam* and *dêvadânam* should be restored tenfold. In the case of those that owe the taxes to the *Sabha*, shall be bound down by the decision arrived at by three *śaṭṭars* representing the three *charaṇas*. If not, the tax shall have to be paid with a fine of fifty-four *kâṇams* of gold. No one shall on any account stop the (daily routine of the) central shrine and the *śâlai* of fourteen *naḻis* (?). Those that stop them shall eat in the *śâlai* only after paying a fine daily of a *kaḻañju*. The servants who speak insultingly to the *śaṭṭars* shall become subject to a fine of one *kâśu*.

These arrangements were made by the *âjñapti* of Sâttaṉ Murugaṉ *alias* Tenganâḍu-kiḻavaṉ, a *veṇṇîr* Veḷḷâḷa, by Śingaṉ Kuṉṟappôḷaṉ *alias* Tiraiyaṉ Ômâyanâḍu-kiḻavaṉ of Pâppigaikkôḍu in Pâkkôḍu situated in the Ômâyanâḍu; (this is) the writing (of the latter).

(41) These are the names of the important sections of the Vêdas and are applied to the whole of them. Nachchinârkkiṉiyâr, the great Tamiḻ commentator thinks that they are the names which were applied before Vêdavyâsa rearranged the Vêdas and called them by the present name. He writes, " நான்கு கூறுமாய் மறைந்த பொருளுமுடைமையால் நான்மறை என்றார். அவை தைத்திரியமும், பௌடிகமும், தலவகாரமும், சாமவேதமுமாம். இனி, இருக்கும், எசுவும், சாமமும், அதர்வணமும் என்பாருமுளர். அது பொருந்தாது. இவை இந்நூல் செய்த பின்னர் வேதவியாதர் சின்னாட் பல்பிணி சிற்றறிவினோர் உணர்வதற்கு நான்கு கூறாய் இவற்றைச்செய்தாராதலின் பொருந்தாது." தொல்காப்பியம், சிறப்புப்பாயிரம், நச்சினார்க்கினியார். ப. 10.

(42) *Pañchakkam* literally means consisting of five. Compare *pañchâyat*.

(44) *Kuṭṭam* is a place of meeting; *avaikkuṭṭam* occurs in *Nâṉmaṇikkaḍigai*.

(43) The meaning of the whole of this passage is not clear and hence the translation is only tentative. *Âham* is a technical term belonging to Sâma-vêda.

(45) *Śattimukam* is composed perhaps of *Śastam* (praised) and *mukham* (a letter) of *Srîmukham*.

1773—4

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Hail Prosperity! Having obtained success (or advancement) generated by his glory and compassion and having exalted Nanda and the Yâdava family, ruling the globe unobstructed (or free from trouble) and increasing his renown which crushes his powerful (foes), may Śrîvallabha, whose reverence towards his *gurus* (Brâhmans) is augmented by the princes among Brahmans, who were devoted to him, grant us prosperity.(†)

Hail Prosperity! Born and nurtured by Yaśôda, having exalted Nanda and the Yâdava race, protecting the whole multitude of cows from troubles, increasing the love of the king among birds (Garuḍa) who was attached to his master (*i.e.* Krishṇa) and augmenting his glory which destroyed Bali, may that Śrî-Vallabha (Lord of Srî) grant us prosperity.

No. 2. TIRUVIDAIKKODU INSCRIPTION OF KOKKARUNANDADAKKAR.

The following inscription is engraved on a small rock in South prâkâra of the Siva temple at Tiruviḍaikkôḍu. Though the record is not well preserved, a large portion of it could be easily deciphered. The alphabet employed is Vaṭṭeḻuttu of the archæic type and the language is Tamiḻ. The orthography demands no special attention.

The inscription is dated the twelfth year opposite the second of the reign of the king Karunandaḍakkar and records the gift of twenty-five cows by a private person for maintaining a perpetual lamp.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [||*] கோக்கருநந்நந்தடக்க[ற்]கு
2. ச்செல்லாநின்ற யாண்டு இரண்டு இத-
3. னெதிர் பன்னிரண்டு இவ்வாண்டு திருவிடைக்கோ-
4. ட்டு மாதேவர்க்கு [தி]ருநொந்தாவிளக்கு
5. நியதிப்படி எரிவதாக செழிய-
6. ந்த .....உழக்கு நெய் அட்டுவதாக ஊ-
7. ரும் இண்......க [ளு]ம் உள்ளிருக்க சடை...
8. இவன் பணிக்கைய்யில் விட்டபசு
9. சாகாமூவாப்பே [ரு*] ருவாக அட்டின பசு
10. இருப்பத்தஞ்சு [||*] முகுளத்து யா........
11. ன் புல்லமுருகனும்

Translation

Ll. 1—3. Hail Prosperity! The year twelve, opposite to the second year of the reign of Kôkkarunandaḍakkar was current.

Ll. 3—11. This year, when the townsmen and...were assembled, by the order of Saḍai [yaṇ] twenty-five big sized cows, which neither die nor become old, (2) were given by Seḷiyanda...for the purpose of burning at the rate of a *uḻakku* of ghee per day, a perpetual lamp, before the Mâdêva of Tiruviḍaikkôḍu. Mukuḷattu Yâ......and Pulla-Murugaṇ.......

† This is as applied to the king Śrîvallabha. (*) This is as applied to Krishṇa. the lord of Śrî.

(1) From impressions prepared by my copyists.

(2) The cows do not die because they multiply and therefore the number shall remain not less than 25, and they do not become old, also for the same reason. Though the identical ones may die, the number and quality remain the same.

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Tiruvidaikkodu Inscription of Kokkarundadakkar No. 1.

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Hail Prosperity! [illegible] by his glory and compassion [illegible] unobstructed [illegible] powerful (foes), may [illegible] by the princes [illegible] among Brahmans [illegible]

Hail Prosperity! [illegible] the Yadava race, [illegible] of the king among [illegible] his glory which [illegible]

No. 2. [illegible]

The following [illegible] temple at Tir[illegible] could be easily [illegible] and the [illegible]

[illegible] the king [illegible]

[illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]
11. [illegible]

Translation.

Ll. 1—3. Hail Prosperity! [illegible] reign of Kôkkarunandaḍakkan [illegible]

Ll. 3—11. This year, [illegible] [yan] twenty-five [illegible] by Seḍ-yanda...for the purpose of [illegible] lamp, before the Mádêva of [illegible]

† This is as applied to the king [illegible]

(1) From impressions prepared by [illegible]

(2) The cows do not die [illegible] than 25, and they do not become old, [illegible] and quality remain the same.

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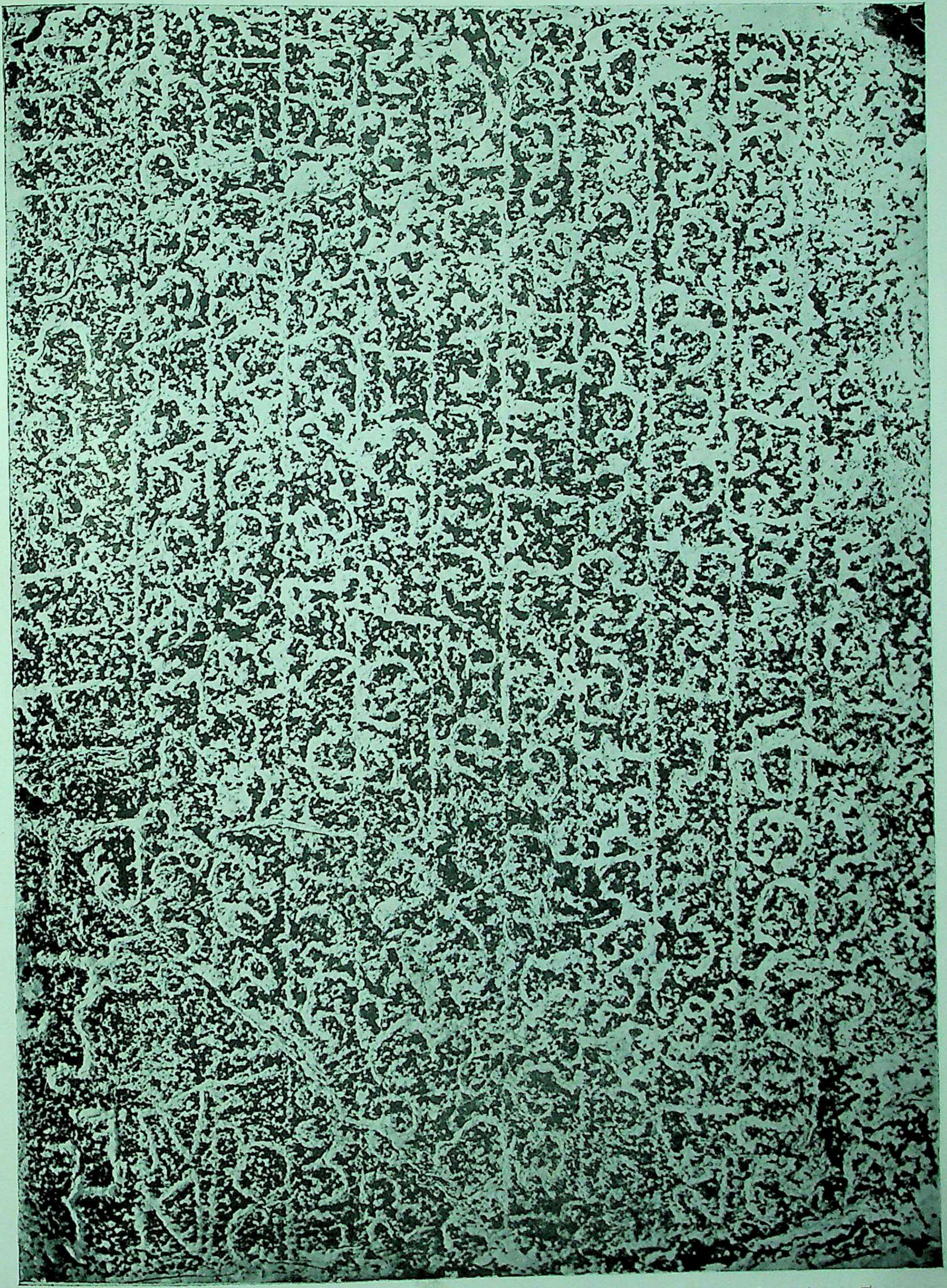
Tiruvidaikkodu Inscription of Kokkarundadakkar No. 1.



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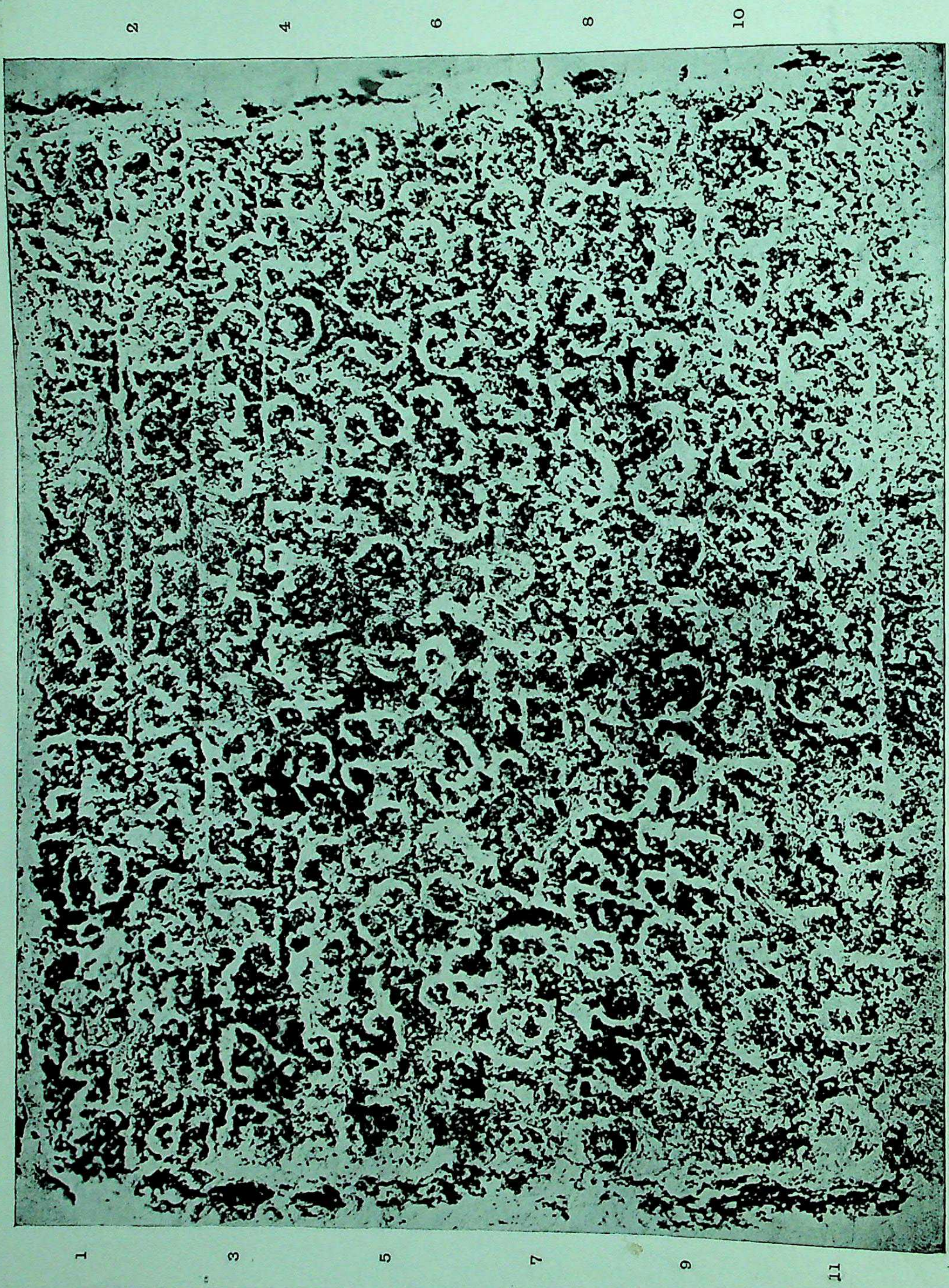
Tiruvidaikkodu Inscription of Kokkarunandadakkar No. 2.



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No. 3. A SECOND INSCRIPTION AT TIRUVIDAIKKÔDU OF KÔKKARUNANDADAKKAR.

This epigraph is also found on the same rock as the first and is written in the same kind of Vatteluttu alphabet as the other. The language of the record is also Tamil. The preservation of the inscription is very bad. The portions giving the name and the regal year of the king are not worn out. The inscription is dated the twentieth year opposite the second of Kôkkarunandaḍakkar and records the gift of a perpetual lamp to the Mahâdêva of the temple.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]........

Translation

Hail Prosperity! The twentieth year opposite to the second of the reign of Kôkkarunan-ḍaḍakkar. This year, in the month of [illegible] for burning a perpetual lamp, at the rate of a *uḻakku* a day, before the Mahâdêva of Tiruviḍaikkôḍu.

(1) From impressions prepared by my assistants.

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…dakkar No. 2.

HALF-TONE BY …

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No. 3. A SECOND INSCRIPTION AT TIRUVIDAIKKÔDU OF KÔKKARUNANDADAKKAR.

This epigraph is also found on the same rock as the first and is written in the same kind of Vatteḻuttu alphabet as the other. The language of the record is also Tamiḻ. The preservation of the inscription is very bad. The portions giving the name and the regal year of the king are not worn out. The inscription is dated the twentieth year opposite the second of Kôkkarunandaḍakkar and records the gift of a perpetual lamp to the Mahâdêva of the temple.

Text (1)

1. ஸ்வஸ்தி ஸ்ரீ [||*] கோக்கரு நந்தடக்கர்க்கு செ-
2. ல்லாநின்ற யாண்டு இரண்டு இ-
3. தனெதிர் [இ] ருபது இவ்வாண்டு பிர-
4. ட்டாசி திங்கள் திருவிடைக்கோட்-
5. [டு] மாதேவற்கு திருநந்தாவி-
6. ளக்கு நியதிப்படி யுழக்கு-
7. நெயெரி.........

Translation

Hail Prosperity! The twentieth year opposite to the second of the reign of Kôkkarunandaḍakkar. This year, in the month of Piraṭṭâśi for burning a perpetual lamp, at the rate of a *uḻakku* a day, before the Mâhadêva of Tiruviḍaikkôḍu.

(1) From impressions prepared by my copyists.

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The Huzur Office Plate of Vikramaditya Varaguna

The copper-plate on which the subjoined inscription is engraved was found in Huzur Cutchery of Trivandram along with a few others. No one knows when it came there.

The plate is 14·5″ long and slightly less than 2·75″ broad, its ends are shaped thicker and it is engraved on both sides. The letters are cut deeply and beautifully and the record on the whole is very well preserved; but the plate is broken slightly at the right end of it; therefore, four or five letters of each line of the first side are lost; but it is in some cases easy to make them out from the context. The plate has a hole on the left side but it does not seem to have possessed a ring. The language of the inscription is Tamiḻ and is written in Tamiḻ characters; the Sanskrit words *Svasti*, *Śrî*, *Vikrâmaditya Varaguṇa*, *Pârthivaśêkharapuram* and *râkshâbhôgam* are written in the Grantha alphabet. The *puḻḻi* or the symbol of *virâma* is marked in nearly half the number of cases in which it is required and in the rest of the cases it is omitted. There are a few orthographical peculiarities to be noted: the vowel *ai* resembles the Grantha consonant *ba*; *e.g.*, *aingala* in *ll.* 4 and 5; as in other old inscriptions, distinction is made between the secondary *â* and *r* by making the latter of double the length of the former. The secondary *ai* is, in all cases, represented by two secondary *e* symbols; *e.g.*, *karai* in *ll.* 1 and 6, *Śendiyai* in *l.* 2; *vidai* in *ll.* 3 and 4, 5 and 8, *padiṉai* in *l.* 3; *idai* in *l.* 5; °*ṟalai* in *l.* 6; *pulai* in *l.* 6. The letter *ṉâ* is formed, unlike in the usual manner, by the addition of a secondary *â* symbol; *e.g.*, *Śeṅgaṇâvaṉ*, in *l.* 3. The consonant *pu* is also written slightly differently, the secondary *u* being a curved line beginning from the middle of the bottom stroke of the consonant *p*, somewhat resembling the *Nâgari* secondary *u* symbol; *e.g.*, *pullêl* in *l.* 4 and *pulai* in *l.* 6.

The record belongs to the **eighth** year of the reign of the king named **Vikrâmâditya Varaguna** and dated in the month of Paṅguṇi, when the king was sojourning at Tirunandikkarai. It mentions the name of one **Murugan Śendi** the daughter of the **Tenganaḍu-Kilavaṉ**. She was given in marriage to the king and she seems to have gone by the name **Aykula Mahâdevi**. The inscription records that the king granted some lands for her enjoyment.

The Huzur Office plates of Kô-kkarunandaḍakkar informs us that on the 14,49,087th day of the Kali era, which corresponds to 864 A. D., the village round the Vishṇu temple erected by the king was named Pârthivaśêkharapuram and that one of the king's officers was Śâttaṉ Murugaṉ *alias* Teṅgaṇâḍu-kiḻavaṉ. The present record of the reign of Vikramâditya Varaguṇa, as it mentions Pârthivaśêkharapuram, must obviously be later than 864 A. D. Again, since Śâttaṉ Murugaṉ, the *âjñapti* of the other document, is seen offering his daughter in marriage to Vikramâditya Varaguṇa, we can rightly infer that the time of this prince was not much later than that of Kô-kkarunandaḍakkar. If it be, Śâttaṉ Murugaṉ, *alias* Teṅgaṇâḍu-kiḻavaṉ could not have figured in both the reigns. Thirdly, the palaeography of the inscription under consideration points also to the same conclusion. A second copper-plate that will be edited shortly asserts distinctly, that Vikramâditya Varaguṇa belongs to the *Yâdava* race; we might therefore conclude that he succeeded Kôk-karunandaḍakkar on the throne of Malairâjyam.

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Text

Front side

1 ஸ்வஸ்தி ஸ்ரீ [||*] விக்ரமாதித்யவரகுணர்க்கு யாண்டு எட்டு [|*] பங்குனித்
திங்கள் திருநந்திக்கரை இருந்து அடிகள் . . . . (1)

2 ங்கநாடு கிழவன் மகள் ஆய்குலமாதேவியாயின முருகஞ் சேந்தியைத் திருவ -
டிச் சார்த்த இவளுக்குக் குடியாக அட்டிக்குடுத்த பூ . . . . (2)

3 ள்ளுவ நாட்டு மேற்கோட்டுப் பழங்கோப்பற்று செங்கணாவந்தடி பலவிதை
பதினைங்கலவித்துப்பாடும் சாண்டன் தடி பல விதை . . . . (3)

4 ற்கலவித்துப்பாடும் குதாளங்கோடு தடி பல விதை ஐங்கலவித்துப்பாடும் இத
னொடு செல்வன புல்லேல்படுவன தடிபல . . . . (4)

5 முக்கலவித்துப்பாடும் பெருமண்ணும் இடைமண்ணுந் தடி பல விதை ஐங்கல
வித்துப் பாடும் எற்றித்தடி பல விதைப . . . . (5)

6 ஞழிக் காலால் முப்பத்திருகலவித்துப்பாடும் இவற்றின்றலைக்கரையும் புலை -
யுங் காராண்மை மீதாட்சி உள்ளடங்க இை . . . (6)

7 வி கோ நீக்கி செம்மருதர் குடியாக வாஸ்துவஸேவர்வர்த்து பெருமக்கள் காத்
தூட்டுவதாக அட்டிக்குடுத்தது [||*] இத[னு]க்கு ர க்ஷாஹே . . . (7)

8 மாக இவையிற்றுளேய் பெருமக்களுக்கு அட்டிக் குடுத்த பூமி குதாளங் கோட் -
டில் விதை நாற்கலம் ||—

(1) Read [ர்க்கு தெ]-
(2) Read பூமி வ-
(3) Read நா-
(4) Read விதை
(5) Read பதி
(6) Read இறையி-
(7) Read ரக்ஷாஹோம -

Translation

Hail Prosperity ! The eighth year of (the reign of) the king Vikramâditya Varaguṇa (was current). When (the king) was (sojourning) at Tirunandikkarai, and when Murugaṉ Śêndi *alias* Ây-kula-mâdêvi, the daughter of Tenganâḍu-kiḻavaṉ was joined (in wedlock) with His Highness, (1) the lands that were granted to her for her enjoyment (2) were, Śeṅgaṇâvaṉ-taḍi of (the growing capacity of) fifteen *kalams* of several seeds, Mâṇḍaṉ-taḍi of (the growing capacity of) four *kalams*, Kuḍâḷaṅgôḍu (of the extent) of (one) *taḍi* (and) of (the growing capacity of) five *kalams*,—all situated in the Palaṅgôppaḷḷu of Mêṟkôḍu (a sub-division) of Vaḷḷuvanâḍu,—together with the land attached to these and which bear (only) grass on it (3) and is of the extent of (one) *taḍi* and of (the growing capacity of) three *kalams* of various seeds ; Perumaṇ and Iḍaimaṇ of (the extent of one) *taḍi* and of (the growing capacity of) five *kalams* of various seeds ; total extent (4) (of the land thus granted is equal to that capable of growing) seeds of various kinds (to the extent of) thirty-two *kalams* measured by the *kâl* of

(1) *Tiruvaḍi-sârtta* means literally to apply to the feet of or join to the feet of *tiruvaḍi* might be here rendered as 'His Highness' and *sârtta*, to be joined in wedlock.

(2) *Kuḍiyâga* = as tenants ; *i.e.*, the tenants were placed under her.

(3) The phrase *pullêl-paḍuvaṇa* is not clear and hence the translation is only tentative.

(4) *Ēṟṟi* literally 'having added together *i.e.*, in total ; *Ēṟṟi-taḍi* has therefore been rendered as 'the total extent.'

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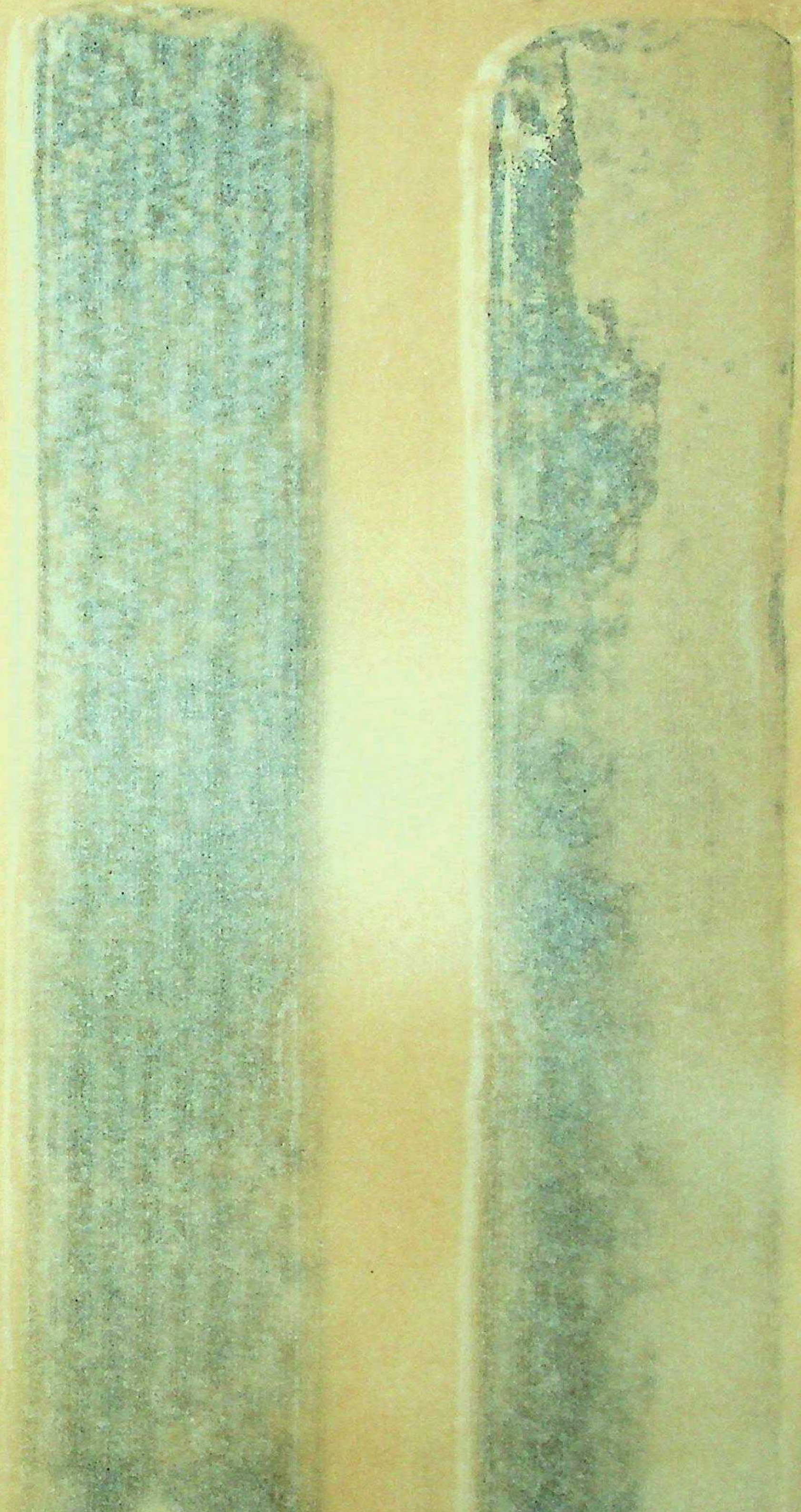
[illegible] Plate of [illegible] Varaguna.



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[illegible]

1 [illegible] (1*) பங்குனிக்
[illegible]
2 [illegible] திருவ -
[illegible] (2)
3 [illegible]
[illegible] (3)
4 [illegible] இத
[illegible]
5 [illegible]
[illegible]
6 [illegible] புனல் -
[illegible]
7 [illegible] காத்
[illegible] (5)
8 [illegible] கோட் -
[illegible]

[illegible]

[illegible]

[illegible] (was current). [illegible] Sundi [illegible] with His Highness [illegible] -tadi of (the growing [illegible] of (the growing capacity of) [illegible] of (the growing capacity of) [illegible] sub-division) of [illegible] grass on it (3) and [illegible] of various [illegible] capacity of) five *kalams* of various [illegible] capable of growing [illegible] by the *kāl* of

[illegible] might be here rendered as [illegible]

[illegible]

[illegible]

[illegible] the total extent.

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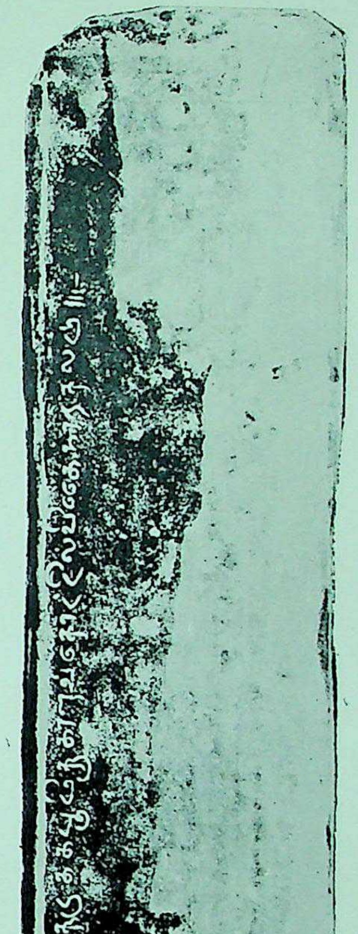
The Huzur Office Plate of Vikramaditya Varaguna.

First Side.



Second Side.

T. A. GOPINATHA RAO.

SCALE 0.6

HALF-TONE BY WIELE AND KLEIN.

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ten (?) *nâḻis.* These, including the first (instalment of the) tax on them, (5) the *pulaiyas* (attached to them), their *kârâṇmaî, mîdâṭchi,* were granted free of taxes on condition that the tenants shall be (exclusively) of the good cultivator class (6) and that the chief men of Pârthivaśêkharapuram shall protect and make over the proceeds of them.

The land that was set apart as *rakshâbhôgam* (7) for the chief men (of Pârthivaśêkharapuram) was situated in Kudâḷangôḍu itself and was of (the growing capacity of) four *kalams* of seeds ||—

(5) *Karai*=land tax; *talai-karai* has been rendered as the first instalment of the land tax.

(6) *Marudar,* those living in the *marudam* land, *i.e.,* arable land, cultivators; *semmarudar*=good farmers or cultivators.

(7) *Rakshâbhôgam,* the fees levied for protecting anything, such as land.

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